



In this issue:

How to Receive a Blessing from God

A New Dimension in Home Teaching

The Stone Box

E

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A

The Improvement Era

October 1966



MODERN DESIGN USES ANCIENT MATERIAL IN A NEW COLOR

How does one blend some of the more interesting aspects of traditional architecture with a completely contemporary look? Pictured is the answer of Architect Ron Molen, of the Salt Lake City firm of Glen Ashton Lloyd. The structure: his own home.

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Vertical windows accentuate the dramatic interior space provided by a two-story living room. Dormers,

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GREAT BOOKS



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THE COVER

The blending of the seasons, a brilliantly colored autumn giving way to the chilling first snows of the coming winter. Lucien Bown's 4 x 5 transparency of Maple Canyon near Moroni, Utah

Cover lithographed in full color by Deseret News Press

The Church Moves On

JULY 1966

25 A two-hour parade and other festivities closed Salt Lake City's annual commemoration of the arrival of the Mormon pioneers in Salt Lake Valley in 1847.

26 *America's Witness for Christ*, famed pageant, began its annual presentation at the Hill Cumorah near Palmyra, New York. The closing performance was July 30.

28 LDS Scouts and scouters—4,000 strong—from Canada, Montana, Washington, Oregon, and Idaho began an encampment at Idaho's Farragut State Park. The meet closed August 1.

30 Elders Dean L. Larsen and LaMarr W. Poulton have been appointed to the priesthood missionary committee.

AUGUST 1966

4 President and Mrs. David O. McKay returned to Salt Lake City following a three weeks' vacation in Laguna Beach, California; both were rested and in good spirits.

12 The Salt Lake Tabernacle Choir was at Red Rocks, near Denver, Colorado, recording a television presentation of *The Messiah* to be released nationally on Easter Sunday, 1967.

13 Upon invitation, the Salt Lake Tabernacle Choir presented a concert at the Cadets Chapel, U. S. Air Force Academy, near Colorado Springs.

The appointment of John E. Carr as representative of the Presiding Bishop's Office in Europe, succeeding Henry G. Tempest, was announced.

State conferences began anew after a brief summer recess.

22 The annual all-church softball tournament began early this morning at George Q. Morris Park, Salt Lake City.

23 Rose Ann Pate, 22, missionary serving in the Southwest Indian Mission, was killed in a one-car rollover accident near Sanders, Arizona. Her hometown was Bountiful, Utah.

25 Covina (California) won the junior fast pitch championship in the all-church softball tournament with a 9-4 score over Taylorsville Fifth (Utah). Snowflake (Arizona) took the senior fast pitch tournament by defeating Morningside Park (California) 2-1.

26 Paradise (Utah) won the all-church senior slow pitch softball tournament by defeating Mesa 22nd (Arizona) 11-6. Neola (Utah) won the junior slow pitch tournament, winning from East Stratford (Salt Lake City) 10-0.

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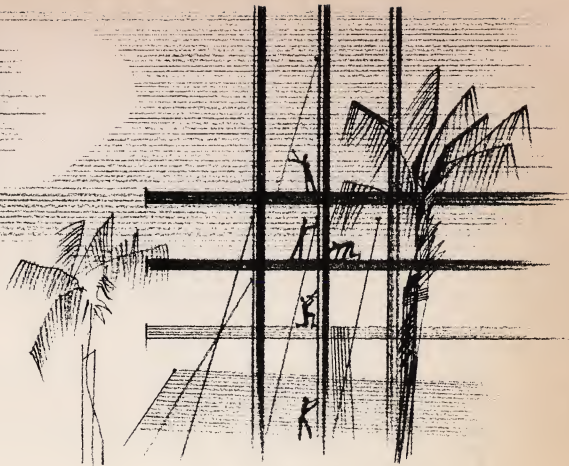


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Impressions of Africa

THESE TIMES

By Dr. G. Homer Durham
President, Arizona State University, Tempe

● This past summer I was privileged to visit the American embassies and posts in various parts of Africa, to consult with local government leaders and educational officials, to visit African universities, schools, and other institutions concerned with educational exchange with the United States, and to confer in the field of education and cultural affairs.

My itinerary included Algeria, Tunisia, and Libya in North Africa, followed by a stopover in Cairo. Next came Kenya and Tanzania in East Africa, followed by a flight that took me from Dar es Salaam on the Indian Ocean to Nairobi, Addis Ababa in Ethiopia, Khartoum in the Sudan, Lagos in Nigeria, and my next assignment in Ghana. A scheduled visit to Leopoldville in the Congo had to be postponed because of difficulties with airline schedules, as was later true with respect to Dakar in Senegal. My mission concluded with a visit to Liberia on the west coast.

There are many "Africas." This is the main point to understand about such a vast continent.

Cairo exhibits a cultural wealth predating the pyramids. The ride

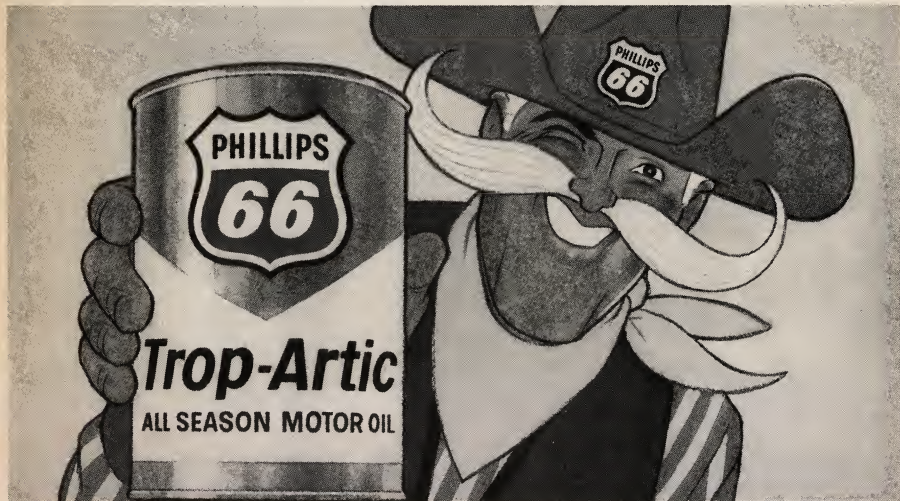
from the airport—through Heliopolis, to the Nile Hilton in the heart of Cairo, then on to the pyramids—helped me understand some of the attractions Egypt holds.

Libya with its great Roman ruins, Leptis Magna near Tripoli, and Cyrene not far from Benghazi remind one of the unifying influence of ancient sea power in the Mediterranean. Once it was Phoenician. Then came the Hellenes, Carthaginians, Romans, Byzantines, Ottoman Turks, Venetian galleys—and later the British fleet at Gibraltar, Malta, Naples, Cyprus, the Greek islands, and Suez. Today the presence of the American Sixth Fleet and of the American air base in the Libyan desert is felt.

Pondering the Roman ruins and the Latin inscriptions on early Christian gravestones in the great national museum in Tunis, one cannot escape the feeling that the nations of North Africa have a promising future. These lands are blessed with the Mediterranean climate, surrounded by verdure and agriculture reminiscent of Arizona and southern California.

Libya, water-hungry but now oil-rich, is experiencing a boom. (Continued on page 890)

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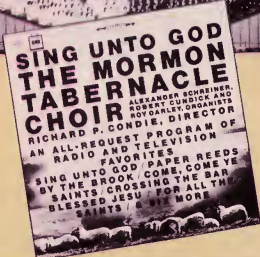
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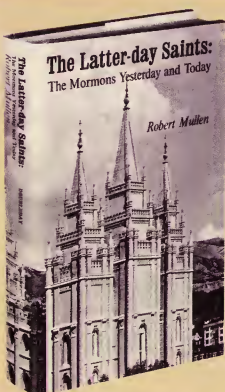
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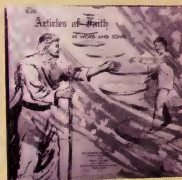
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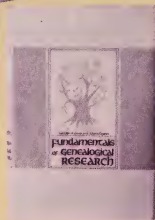
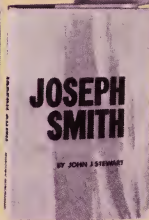
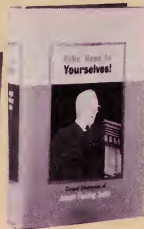
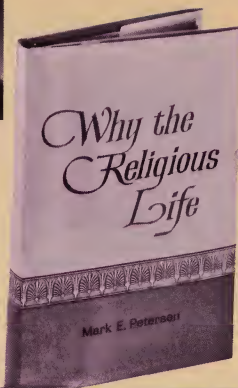
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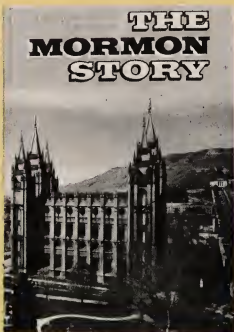
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Exploring the Universe

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CHINA SYNTHESIZES FIRST PROTEIN

A group of 21 Chinese chemists and biochemists working in Shanghai at the Academia Sinica and at the Peking University have synthesized the first protein by combining the necessary amino acids to produce crystalline insulin. Important developments have been achieved by groups at Aachen in Germany and Pittsburgh in the United States, but the purification and eventual isolation of 87 percent pure crystalline insulin was first achieved in China.

RECORD FROG JUMP

The world record for distance in frog jumping, 19 ft. 3 in., was made at the Calaveras County (California) Jumping Frog Jubilee by a frog named Ripple.



NEW BOOKS

According to *Publishers' Weekly*, 20,234 new books were published in the United States in 1965. There were 1,850 in science, 942 in technology, 2,372 in sociology and economics, and 582 in psychology and philosophy.



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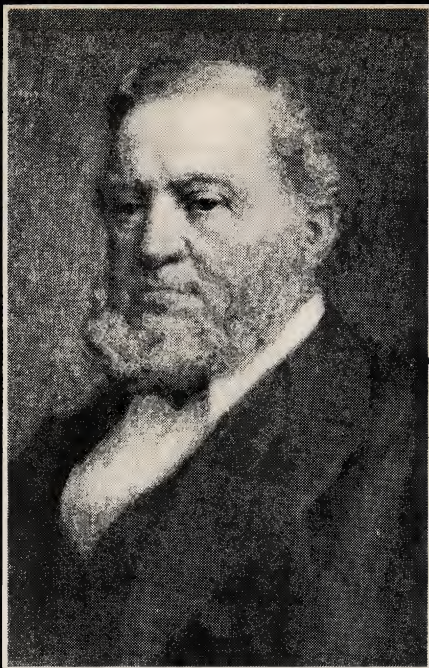
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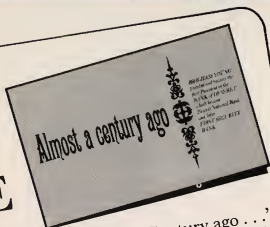
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BRIGHAM YOUNG, President and pioneer leader of The Church of Jesus Christ of Latter-day Saints, was the first president of the Bank of Deseret and Deseret National Bank, direct predecessors of First Security Bank. The 100th anniversary of the original bank founding will be observed in 1971.

Portrait artist **JOHN WILLARD CLAWSON** was born in the Beehive House in Salt Lake City, January 18, 1858. He first studied painting at the University of Deseret, then three years under the English painter Willmarth. For the next six years he studied abroad, primarily in Paris and Venice under Laurens, Constant, Lefebvre, taking criticism from Manet and Monet. He painted portraits of members of Parliament in England before returning to the United States where he did portraits in New York, Los Angeles, San Francisco and Salt Lake City. The San Francisco fire in 1906 destroyed his studio and 20 portraits then valued at \$80,000. He died in Salt Lake City April 6, 1936 while working on a portrait of Joseph Smith. The portrait of his grandfather, Brigham Young, was painted in 1904.

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Illustrated booklet titled "Almost a Century ago . . ." Contains interesting illustrations of the Temple Square, the Beehive House, early-day Salt Lake City, and the pioneers who founded the Bank of Deseret, and Deseret National Bank — the forerunners of First Security Bank. Booklet is truly a collector's item.

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Bufs and Rebufs

Home Evening for Servicemen

My husband, Capt. James E. Fletcher, and I began a home evening program sometime ago at Fort Benning, Georgia, with the single military men. We have just one small child, and inviting the fine young men into our home for this program has been a great blessing both to us and to the men.

We have been in Bangkok, Thailand, now for more than a year and have been holding family home evenings here also. Some of the visitors we have at these evenings are civilian and military men in Thailand, and some are here on a rest from Viet Nam for a few days.

Each week we elect one fellow to be "father" and to conduct the discussion; we rotate so that all have an opportunity. Sometimes we even choose a "mother" to prepare refreshments, and the boys have enjoyed cooking and being a part of a family circle. This program has provided an opportunity for the LDS men to become better acquainted with each other, and they have even formed a group and planned their free time together in recreation.

It is our sincere hope that other families might open their homes to servicemen in the fine family home evening program and receive some of the wonderful blessings we've experienced this past year.

Barbara B. Fletcher
Bangkok, Thailand

The Truth About Liquor

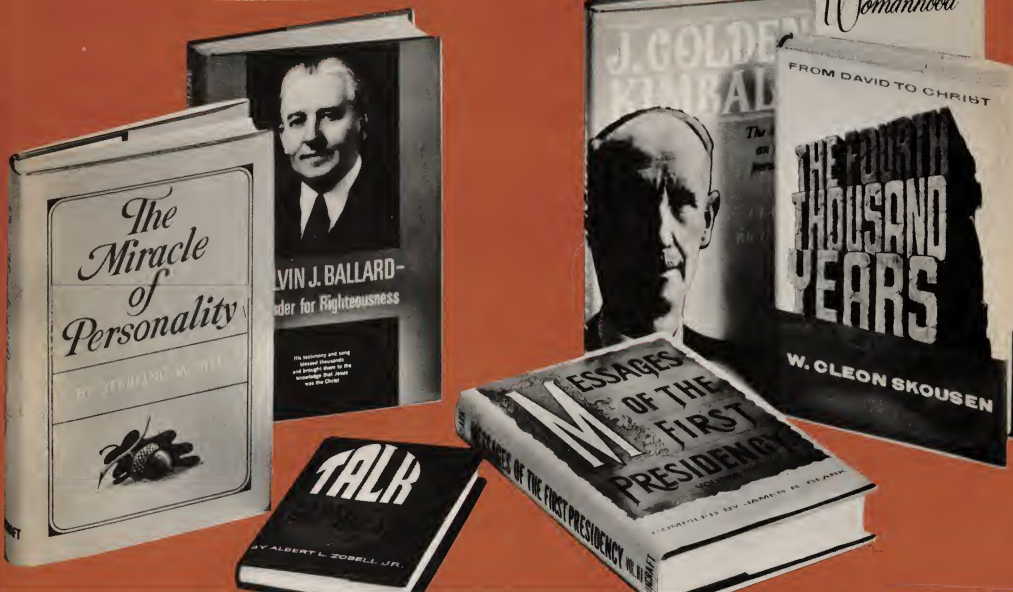
In "The Truth About Liquor and Liquor by the Drink" in the August issue, the author wrote, "To be charged with drunken driving one must have a blood alcohol level of 0.15 percent." That is true, but the Utah vehicle code also states that a person can be charged with "driving under the influence of alcohol" if he has a blood test between 0.10 and 0.15 percent, providing such other physical evidence as erratic driving and drunken behavior are apparent.

As a former Utah Highway patrolman, I had occasion to make arrests on the latter condition, and in all cases these persons either were convicted or pled guilty to the offense.

Neil O. Cooley
Santa Ana, Calif.

(Continued on page 894)

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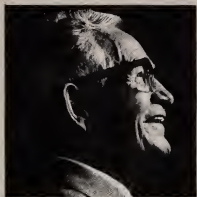
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THE EDITOR'S PAGE BY PRESIDENT DAVID O. MCKAY

"What

● "Then Jesus turned, and saw them following, and saith unto them, *What seek ye?* They said unto him, Rabbi, . . . *where dwellest thou?*

"He saith unto them, Come and see." (John 1:38-39. Italics added.)

"What seek ye?" "Master, where dwellest thou?" "Come and see."

These three significant expressions were probably uttered immediately following the Savior's return from the Mount of Temptation. "What seek ye?" is the first recorded utterance of the Savior of men as he entered upon his public ministry. The question "Master, where dwellest thou?" was asked by two disciples of John the Baptist, undoubtedly Andrew and John.

In that second question I read such a meaning as this: "Rabbi, where can we find Messiah? Where can we obtain deliverance from the oppression of Rome, or, possibly, deliverance from the evils of our age?" The Savior's answer is most significant and important. If I may put it in my own words, I read in that "come and see" such a fact as this: "If you will follow me, you yourselves may discover the way."

My purpose in calling attention to this text is to apply those questions to the world today. Suppose the Son of Man said to mankind in the present age, "What seek ye?" What would be the answer? Many would say: We seek pleasure; some, wealth; others, fame and power; but the most thoughtful would answer: We are seeking the light of the ages. We are seeking a social Utopia. We want a society in which we may be relieved of some of the ills of mankind, free from the troubles and toils of life.

With every progressive age of the world intellectual, noble-minded leaders have sought for a better way of living than that which was current. The good life, a social Utopia, has been the quest of the ages. To sense the need of reform has been easy; to achieve it has been difficult and often well-nigh impossible. Ideas and suggestions proposed by the wisest of men have seldom been practical, often fantastical; yet in most cases the world in general has been made better by the disseminating of new ideas, even though the

experiments proved failures at the time. In this respect the century just past has been no exception.

The first half of the 19th century was marked by a general feeling of social unrest. Observant people became dissatisfied with social and economic conditions, and thinking men sought for remedial changes. In France, early in the century, the fanciful theories of Charles Fourier were circulated. He attempted to outline the future history of our globe and of the human race for eighty thousand years. Today his books aren't even read. Robert Owen founded a commercial society at New Harmony, Indiana. Although supported by a fortune that he had amassed by intelligent and frugal efforts, and although he was encouraged by the Duke of Kent, who became his patron, his scheme for the betterment of mankind came to naught in 1827. He returned to England, where he tried several similar experiments with the same result.

George Ripley, a Unitarian minister, conceived a plan of "plain living and high thinking." He had as his associates such able men as Nathaniel Hawthorne, Charles A. Dana, later the assistant Secretary of War of the United States, and John S. Dwight. Ripley's impulse was really religious rather than economic and "was due to a kind of monastic desire for withdrawal from a sordid world rather than a desire for a new society." He and his associates became the founders of what was known as the Brook Farm, a "Great Experiment" as it was called, to make the world an agreeable place in which to live. It came to an end in 1846.

"Some of these Colonies," writes Phillip Russell, "were religious in purpose, others educational, and still others economic; but all, including Brook Farm, were social symptoms—rashes and growths indicating a sick and strained America."

It has been charged by cynical writers that this restored Church was but one more excrescence of the fermenting body politic of this religious-social reaction.

It is true that "religious excitement" led Joseph Smith to seek the right church, the proper mode of

Seek Ye?"

worship, the right way to live. A desire to know this impelled the youth to seek the Lord for wisdom in the spring of 1820, the greatest result of the answer to his prayer being the organization of the Church in the home of Peter Whitmer, Sen., on Tuesday, April 6, 1830.

In considering the Church purely as a social organization having as one object, at least, what other worthy organizations had in view—viz., the amelioration of social ills and the advancement of mankind—it is well to keep in mind at the outset the facts:

First, that Joseph Smith was unschooled and "unacquainted with men and things." Undoubtedly, he had never even heard of Fourier's phalanxes, the Owen experiment, nor any other scheme, religious or economic, for the bettering of social conditions;

Second, that the six original members were practically unknown, were financially poor, and had no political or social standing; and

Third, that Joseph Smith did not organize the Church by man's wisdom but by divine direction, "according to the order of the Church as recorded in the New Testament."

"Government represents the authority of the group, usually exercised in an external, coercive way, to enforce the will of the group upon its individual members." That government is best which has as its aim the administration of justice, social well-being, and the promotion of prosperity among its members.

Considered politically, the world is upset at the present time in its opinion as to the best form of government. It is apparent that men are seeking for a better form of government than most nations now have. Will they find it in the government by a dictator or in the government by the people, or in a combination of both?

Now, my fellow workers and thinking, honest men of the world, take that fundamental definition of true government and see how admirably the Church of Jesus Christ conforms to it. A careful analysis of the organization of the Church reveals the fact that it embodies all the strength of a strong central gov-

ernment and every virtue and necessary safeguard of a democracy.

First, it has the authority of priesthood without the vice of priestcraft, every worthy man being entitled to a place and a voice in the governing quorums.

Second, it offers a system of education, universal and free in its application—the safety valve, the very heart and strength of a true democracy.

Third, it offers a judicial system that extends justice and equal privileges to all alike, applicable to the poor and to the millionaire.

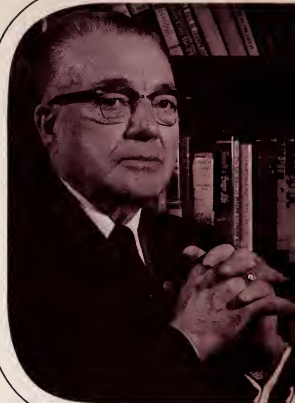
Fourth, in its ecclesiastical groupings of stakes, wards, branches, and districts, efficiency and progress are enhanced inasmuch as every local group attends to its own affairs, and yet each is so closely united with the central government that every mode of procedure proved useful and beneficial to the people can be adopted without delay for the good of the entire group.

Truly, from the standpoint of enhancing efficiency and progress, the Church of Christ has that form of government which the nations today are seeking. This is because it is that order which Christ himself established.

The Church of Jesus Christ of Latter-day Saints has in it all that the world would require. I am not associating political government with our religious government; I am merely pointing out that system of organization established by the revelations of God to man. What of the future? "Come and see." "Life abundant, beauteous, laughing life," more brotherhood, securer peace, better social relations are some of the fruits that the world is seeking. Surely the Church must show the way.

God help us and qualify us for the mission of carrying to the world this light. May we labor even more zealously than heretofore for the establishment of a social order in which God's will shall be done on earth as it is in heaven—a kingdom of God that shall foster the brotherhood of man and acknowledge the fatherhood of God. May we so live that men seeing our good deeds may be led to glorify our Father in heaven.

An Apostle of the Lord Tells How to Receive a Blessing from God



This text is like many gospel texts: as we study and think about it, it increases in its scope. We must not think of it superficially; we must enlarge our understanding. Let us look at some of the deeper and more far-reaching rewards that come from the keeping of law.

A few years ago a shorter variation of this theme was used in the MIA: "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D&C 82:10.) In commenting about this, someone has said, "This is indisputable; the Lord is bound when we do what he says. If we want to live we must conform by obedience to the physical laws by which life is sustained. We must take nourishment, exercise, keep clean, etc. If we desire to become musicians, painters, authors, we must obey certain laws by which the respective talents are developed. In the same way, if we desire any spiritual blessings we must obey the laws upon which they also are predicated."

There are some laws that have to do with eternal life. Eternal life means life in the presence of the Eternal One, or life in the presence of the Father and the Son. The Lord tells us how we can prepare to enter back into his presence: "Verily, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and shall know that I am." (D&C 93:1.) It is as simple as that. All we have to do in order to be prepared to enter

the presence of the Lord is to forsake our sins, come unto him, call on his name, obey his voice, and keep his commandments; then we shall be able to see his face and to know that he is. There is a postscript to this that I think is very important. The Lord said, "For if you will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you." (D&C 78:7.) The Lord does not say that we will get a place in the celestial world just by being good; he says we win our place by *doing* good.

A classic example in the Book of Mormon illustrates this point. The Lord gave to the brother of Jared, that great prophet, a blueprint of the ships that he was to construct, by which he was to take his people across large bodies of water to a promised land. As he surveyed these and began to build, he faced two problems: (1) no provision was made for ventilation and (2) there was no light. The ventilation problem was solved rather simply by having holes at proper places that could be opened and closed; but the matter of light was one that he could not quite solve. So the brother of Jared cried to the Lord, saying, "... behold, I have done even as thou hast commanded me; and I have prepared the vessels for my people, and behold there is no light in them. Behold, O Lord, wilt thou suffer that we shall cross this great water in darkness?" (Eth. 2:22.)

Notice how the Lord dealt with this question. He said to the brother of Jared, "What will ye that I should do that ye may have light in your vessels?" (Eth. 2:23.)—as much as to say, "Well, have you any

*From a June conference address delivered June 17, 1966.

*There is a Law irrevocably decreed in heaven
before the foundations of this world upon which all
blessings are predicated—
And when we obtain any blessings from God it is by
obedience to that Law upon which it is predicated.*

Doctrine and Covenants 130:20-21

good ideas? What would you suggest that we should do in order to have light?" And then the Lord said, "For behold, ye cannot have windows, for they will be dashed to pieces; neither shall ye take fire with you, for ye shall not go by the light of fire.

"For behold, you shall be as a whale in the midst of the sea; for the mountain waves shall dash upon you. Nevertheless, I will bring you up again out of the depths of the sea; for the winds have gone forth out of my mouth, and also the rains and the floods have I sent forth." (Eth. 2:23-24.)

Then the Lord went away and left him alone. It was as though the Lord were saying to him, "Look, I gave you a mind to think with, and I gave you agency to use it. Now you do all you can to help yourself with this problem; and then, after you've done all you can, I'll step in to help you."

The brother of Jared did some thinking. Then he gathered up sixteen stones, molten out of rock, and carried them in his hands to the top of the mount called Shelam, where he cried unto the Lord, "O Lord, thou hast said that we must be encompassed about by the floods. Now behold, O Lord, and do not be angry with thy servant because of his weakness before thee; for we know that thou art holy and dwellest in the heavens, and that we are unworthy before thee; because of the fall our natures have been evil continually; nevertheless, O Lord, thou hast given us a commandment that we must call upon thee, that from thee we may receive according to our desires." (Eth. 3:2.)

Now, what is he doing? He is confessing his sins

before he asks again. He has come to the conclusion that before he is worthy to seek a blessing he must keep the basic laws upon which the blessings he seeks are predicated.

Then he says, "Behold, O Lord, [I know that] thou hast smitten us because of our iniquity, and hast driven us forth, and for these many years we have been in the wilderness; nevertheless, thou hast been merciful to us. O Lord, look upon me in pity, and turn away thine anger from this thy people. . . ." (Eth. 3:3.) The brother of Jared is confessing the sins of the people, because the blessing he wants is not just for himself; it is for his whole people. Having done all that he knew how to do, he came again with a specific request and said:

"And I know, O Lord, thou hast all power, and can do whatsoever thou wilt for the benefit of man; therefore touch these stones, O Lord, with thy finger, and prepare them that they may shine forth in darkness; and they shall shine forth unto us in the vessels which we have prepared, that we may have light while we shall cross the sea.

"Behold, O Lord, thou canst do this. We know that thou art able to show forth great power, which looks small unto the understanding of men.

"And it came to pass that when the brother of Jared had said these words, behold, the Lord stretched forth his hand and touched the stones one by one with his finger. And the veil was taken from off the eyes of the brother of Jared, and he saw the finger of the Lord; and it was as the finger of a man, like unto flesh and blood; (Continued on page 896)

A—In those areas the work is presently directed by the mission presidents.

Q—For how many years has the Church been translating materials into other languages?

A—We are proud that the translation department is perhaps the oldest department in the Church. Our work began even before the Church was organized, when the Prophet Joseph Smith translated the Book of Mormon from reformed Egyptian into English. The first foreign translation of that book was from English into Danish in 1851. The first tract in non-English was "An Address to the Hebrews," written by Elder Orson Hyde and published in the Dutch language in Rotterdam, Holland, in July 1841. The present department was established in June 1965.

Q—Why is the Church concerned about translations?

A—We in the Church are commanded to carry "the word . . . unto the ends of the earth. . . ." (D&C 90:9.) As the Lord's servants, we have no choice. The Lord has said, "For it shall come to pass . . . that every man shall hear the fulness of the gospel in his own tongue, and in his own language. . . ." (D&C 90:11.)

Q—Who selects materials for translation?

A—All materials come to us from the church correlation committee, which approves materials submitted by the various auxiliaries, priesthood groups, and General Authorities.

Q—What is your office translating at present, and what are your plans for the immediate future?

A—We are translating manuals, lesson material, and other church literature from all the auxiliary and priesthood organizations. We are engaged in an interim program—translating only the necessary manuals—in preparation for September 1967 when the ten language groups under our charge will receive the same manuals and materials at the same time as people in English-speaking areas.

For example, our interim program calls for translating into some of the languages four of the 12 Primary manuals, since wards and branches in those

groups may not need other courses because of lack of students, lack of physical facilities for a full program of courses, and other factors.

Q—What is the yearly volume of translation from your office?

A—About 12,000 pages a year, or a ribbon of 8½" x 11" pages more than two miles long for each language—20 miles long for the ten languages.

Q—Where is the translation performed?

A—About 20 percent is done in Salt Lake City and 80 percent in the language areas. Forms and reports are translated in Salt Lake City, because we can take advantage of English forms that are already prepared. We merely insert column headings in other languages. Anything that can be standardized—used exactly the same in all language areas with the exception of minor word changes—we print here or we prepare negatives in Salt Lake City for printing in other countries. But such materials as manuals are translated in the language area because we want to use the current expressions of each language. We don't want to anglicize the translations by having them done in Salt Lake City.

Q—How large a staff is needed for this task?

A—We use about six full-time translators per language in the language area and one translator per language in Salt Lake City—usually an immigrant from that country. A bilingual person is not a translator. The experience of the United Nations, other groups, and our own people has taught us that it's essential that one translates *into* his native tongue.

Q—How are translators obtained?

A—We give translation tests to interested and capable Saints within the language areas and then hold language seminars. We have been blessed with some wonderfully effective people. For example, a sister in Helsinki, Finland, has spent much of her life in a wheel chair as a result of a crippling disease. This

has given her much time for studying, and she is extremely well-read. She is now translating the Doctrine and Covenants into Finnish. Her method is quite interesting. When she comes upon a term that is biblical in connotation, she cross-references it through the Bible and other standard works. She then meets weekly with other translators who read the verse, cross-reference it, and compare it with German, Swedish, and Norwegian translations. They seek for intent, not words. They approve about ten verses an hour, or 30 verses an evening. In Sweden another handicapped sister has just completed translating James E. Talmage's *Jesus the Christ*, using a rubber-pointed stick in her hand to punch the typewriter keys. These are only two of several cases in which physically handicapped persons are making great contributions to the Church.

Q—When church authorities and departments send messages to various parts of the world, are they routed through your office?

A—Yes. Letters to peoples in other lands were previously all written in English, but now outgoing correspondence is being translated into the languages of the people before it is sent. Incoming correspondence from non-English-speaking areas is also routed to us for translation.

Q—How is consistence of interpretation assured, particularly when idioms and word usages peculiar to the Church may not be found in other languages?

A—This is one of our greatest problems. Many of the words we use in the Church are made-up English words. For example, Lihoma (little homemaker) is a Primary term. Our translators in the past checked many books to try to determine what such terms meant. But recently we began creating a glossary of several thousand terms used in a special way by the Church. The term *home teaching* is an example. We don't want it translated "house instruction" or "school at home," because neither carries the same feeling.

A second major problem is making certain we use terms acceptable and understandable to the people.

How does one translate Noah's ark for a desert people who have never seen a boat or lake? Or how do you translate such a concept as hypocrite? In English we say we "love with all our heart," but some people "love with all their liver."

This glossary will help us greatly. For example, what is the difference between an executive, officer, leader, director, or supervisor in a given organization? In a manual we might refer to a superintendent; in the next sentence he is called an executive and then an officer or a leader. Or what is the difference between holder of the priesthood, priesthood bearer, and priesthood holder? We discovered that we had 11 different terms for this same concept. It would be extremely confusing to translators if we actually tried to translate all 11 synonyms differently. The result has been—at least for our purposes—that we are simplifying English and attempting to accomplish what linguists have been trying to do for years.

Q—How do you cope with these problems?

A—We first investigated what other groups involved in translation do. We visited the United Nations, the U.S. State Department, and Dr. Friedrich Krollmann of Mannheim, Germany, perhaps the world's leading authority on automated translation. He had developed a word list and had put the words on IBM cards with their different equivalents in other languages. When he translated, he first read the manuscript and underlined the technical terms; then he pulled the IBM cards on those terms and prepared a translation list in the same sequence as the terms appeared in the manuscript. His staff translators then had before them the properly translated terms in their sequential order of appearance. His staff efficiency increased 66 percent.

Q—Is that the procedure adopted by the Church?

A—Not exactly. Rather than using IBM cards, we have decided to put the special list of our terms and their equivalents in the ten languages on magnetic tape. We would then feed it into a computer. Since many of our manuals are typeset by tape, we could send a magnetic tape of a manual through the com-

puter and in a matter of minutes have all of our special terms identified and marked in the same sequence. For example, the computer could read a manual the size of the Book of Mormon in 15 seconds and give in French the terms for all the special LDS words. The same would be done for Italian, Dutch, and other languages. We would then send this list to the translators in the language areas, and they would fill in the verbs and form the sentence structure.

Q—Where are the manuals, books, and other materials printed?

A—Primarily we print or plan to print at five printing plants, which are located at Mexico City (for publications in Spanish); São Paulo, Brazil (for publications in Portuguese); Frankfurt, Germany (for German and Italian); Stockholm, Sweden (Danish, Norwegian, Swedish, and Finnish); and Liège, Belgium (French and Dutch). Final selections of sites in Stockholm and Liège have not yet been made.

Q—How do these publication plants coordinate the translations?

A—Using the Scandinavian languages as an example, we have a supervisor of publication and distribution in Stockholm who works with the language coordinators in Denmark, Norway, Sweden, and Finland. When their material is ready, it is sent to Stockholm for printing. If the material were coming from Salt Lake City, we would send to Stockholm a negative of what was to be printed; and from that negative, printing plates could be made.

Q—What are the advantages of printing abroad?

A—If we were to print all materials in Salt Lake City, we would have to create a core of proofreading experts, and their language awareness might not be current. Another important reason is the cost of sending materials from Salt Lake City to all areas of the Church. A major cost would be customs duties. It is also easier and less expensive to send materials within the Scandinavian countries than, say,

from Germany to Scandinavia. The placement of these five printing-distribution centers also assists in handling correspondence problems. For example, suppose a Norwegian Saint orders a manual but receives the wrong one. If the distribution center were in Germany, how would the Norwegian express to a German-speaking person that he had received the wrong manual? We want to make it possible for each individual member and branch to draw directly from the distribution center without inconvenience.

Q—Are the standard works printed in Salt Lake City or abroad?

A—Generally they are printed in the language area, where the translation also occurs.

Q—Are any of our early translations of modern scripture to be reviewed and perhaps retranslated?

A—We anticipate that some of the early translations will be reviewed, and we are directed in those labors by the First Presidency and the Council of the Twelve.

Q—Does your department also provide interpreters?

A—Yes. We supply, through the resources of our linguists, interpreters at general conference for our ten languages, and we also supply interpreters for church leaders in their visits to those ten language areas.

Q—Does each language group have a publication, such as the *Era*, to keep them abreast of events in the Church?

A—Yes, all ten of the language groups have publications. We are currently coordinating much of the material of these magazines. We are able to pre-select material of universal interest from the scheduled articles of church publications in Salt Lake City. We send to the language areas copies of the articles, along with artwork or photographs if requested. Thus all Saints receive the same timely, faith-promoting, instructional material at the same time. Space is also left in each magazine for articles and local news.

"AND

When the Angel Moroni appeared to the Prophet Joseph Smith on the evening of September 21, 1823, he quoted the eleventh chapter of Isaiah and doubtless fully explained its meaning. The Prophet himself said:

"... he [Moroni] quoted the eleventh chapter of Isaiah, saying that it was about to be fulfilled." (*Documentary History of the Church*, Vol. 1, p. 12.)

It can be presumed that Moroni would not have quoted the chapter from Isaiah unless in some way it directly involved Joseph Smith and the Church he was destined to organize. What the prophecy says about the gathering of Israel (Isa. 11:11-16) and the millennial era of peace (vss. 6-9) should lead one to suspect that Moroni would explain to the young Prophet the part he was to play in these future events. The membership of the Church should not find it too difficult to understand this outstanding prophecy, but certain expressions in two verses have occasioned some difficulties in interpretation. Indeed, there are differences of opinion on the meaning of these verses.

The problems



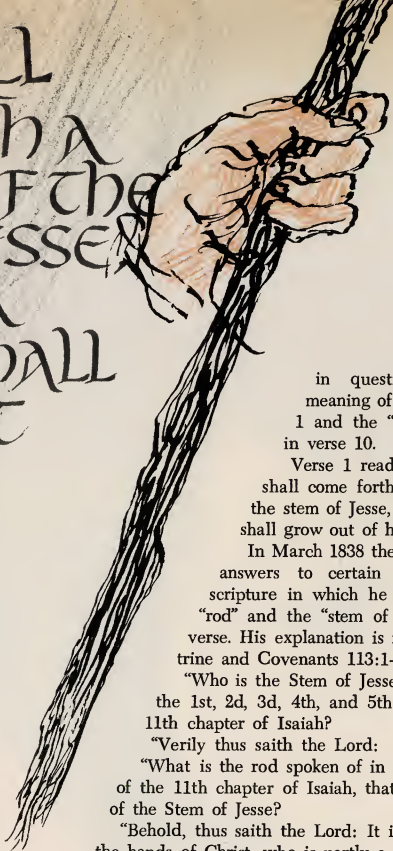
The Problem of the "Rod" and the "Root of Jesse" in Isaiah 11

BY SIDNEY B. SPERRY, PH.D.

PROFESSOR OF OLD TESTAMENT LANGUAGES AND LITERATURE
BRIGHAM YOUNG UNIVERSITY

THERE SHALL
COME FORTH A
ROD OUT OF THE
STEM OF JESSE
AND A
BRANCH SHALL
GROW OUT
OF
HIS ROOTS

Isaiah 11:1



in question are the meaning of "rod" in verse 1 and the "root of Jesse" in verse 10.

Verse 1 reads: "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots."

In March 1838 the Prophet gave answers to certain questions on scripture in which he explained the "rod" and the "stem of Jesse" of this verse. His explanation is found in Doctrine and Covenants 113:1-4:

"Who is the Stem of Jesse spoken of in the 1st, 2d, 3d, 4th, and 5th verses of the 11th chapter of Isaiah?"

"Verily thus saith the Lord: It is Christ.

"What is the rod spoken of in the first verse of the 11th chapter of Isaiah, that should come of the Stem of Jesse?"

"Behold, thus saith the Lord: It is a servant in the hands of Christ, who is partly a descendant of Jesse as well as of Ephraim, or of the house of Joseph, on whom there is laid much power."

The Prophet gives a clear, unequivocal answer when he identifies Christ as the "Stem of Jesse," but he leaves to our own discernment the task of determining the identity of the "rod." All he says is that "it is a servant in the hands of Christ," and then he adds some interesting genealogical data.

The writer has always assumed that the "rod" was Joseph Smith, believing that the Prophet, out of modesty, hesitated to name himself directly. None of us would question that Joseph was destined to become a great "servant in the hands of Christ." Moreover, if we assume that he was the "rod" or "servant," observe how very well such an identification fits in with Moroni's mission of explaining to the latter-day Prophet his part in Isaiah's great vision of the (Continued on page 914)



"You know the rule," Mother said.

*"But this is the
style!" Lisa cried
as she clutched the
blue mohair shift.*

HAMPERED
BY A
HEMLINE

BY RITA PUTTCAMP

● Four Lisa Pringles moved in the mirrored box. Four Lisa Pringles looked enchantingly smug, for all four Lisas were utterly charming in the blue mohair shift.

The saleslady moved into the box too. Eight. A crowd. Another woman moved closer, and the box held 12.

"It's a very good buy," the saleslady said.

"It's beautiful," Lisa sighed.

"It's a lovely dress," her mother said, "but where will you wear it?"

"To school. On dates. When we go out. Everywhere. It's that kind of dress."

"Other places, perhaps, Lisa; but school, no. Look at how short..."

"But that's the style!"

"It is the style," the saleslady said. "Skirts for the young are up."

"Rules at Union Township High School are pretty rigid," Mother said. "I wouldn't want you sent home from school."

"But, Mother, surely by this time with the magazines and newspapers and everything showing short skirts. . . . And it is my money, Mother. I earned every penny of it."

"That's true, dear. That's why I hope you don't waste it."

Four Lisa Pringles were alone in the box again.

Then . . .

"Mother, if Schneider's Department Store sells these dresses, surely they are going to be all right for school. All the kids . . ."

"I'd just rather you weren't called down or sent home from school, dear. Another thing, that's a lot of money you're putting into one dress. I just hate to see you exploited."

"Mother, surely Mr. Barnett isn't going to go against the magazines and newspapers and Schneider's Department Store. He'll just fume and fuss the way he usually does, but he won't do anything."

"*Caveat emptor*," Mother said, moving away.

Lisa went over to the saleslady. *Let the buyer beware*, indeed.

"I'll take it," she said.

She hadn't really liked going against her mother's advice, but this time she felt certain that her mother was wrong. Exploited, Mother had called it. She wasn't being exploited. She was very sure that Mr. Barnett wouldn't. . . .

But he did.

She had just got to her first period class when Mr. Gregg said, "Lisa, you're wanted in the office."

"That short skirt," whispered Diane Bryant. "I'll bet he sends you home."

"He will not," Lisa laughed, but she wasn't so sure.

Mr. Barnett said, "Lisa, your skirt is pretty short. Our school rules say kneecap. I'd say you were short a good three inches."

"But . . ."

"I'm afraid I shall have to send you home, Lisa." Mr. Barnett really sounded sorry about it.

"Will you let me tell you something, Mr. Barnett?" Lisa asked.

"What is it? Not to send you home because I'll disgrace your mother? She should have known better."

"She didn't approve of it," Lisa said. "She did her best. But listen, Mr. Barnett, the skirts in the magazines and newspapers . . . all of them are much shorter this year. I bought this dress down at Schneider's . . ."

Mr. Barnett smiled one of those gruesome adult smiles that indicate you wouldn't be heard even if you spoke in 17 different languages and shut Lisa off with a wave of his hand.

"Lisa, I didn't make the rules, so I can't change them to go up and down with women's styles. Now, the rules were there, and you chose to break them." He lifted the telephone and said, "Alice, telephone Mrs. Pringle and see if Lisa can come home and change her dress."

He turned back to Lisa. "Lisa, when you've lived as long as I have, you'll find out that fashions and fads don't last. We have to have our minds free of things that don't last so we can concentrate on things that do. Surely you haven't been comfortable trying to keep that skirt down?"

The buzzer sounded and he picked up the telephone.

"Oh, yes, Mrs. Pringle," he said. "I'm sorry about this, Mrs. Pringle." He chuckled. "All right, I'll tell her. I know, they have to learn for themselves. I'll tell her."

He hung up.

"Your mother was waiting for me to call. She's bringing you another dress. Just sit out there with Miss Stephens until she comes. And Lisa—you've got a good mother."

(Continued on page 910)

● Early in 1960 with four new temples in operation—Los Angeles, New Zealand, Switzerland, and London—temple activity began to pull ahead of the genealogical research activity of the members of the Church. The small stockpile of names cleared by the Genealogical Society for temple work began to disappear swiftly.

Something had to be done to keep from reducing the number of temple sessions each week at the temples. The Records Tabulation program was developed to fill that need. Known as R-Tab, the project will provide nearly a million names for temple ordinances this year.

Volunteer workers and Genealogical Society employees extract names, dates, places, and relationships from the birth, christening, and burial entries in the early parish registers of England and transfer this information into electronic processing equipment.

Each name, together with identifying information, appears on a computer processing card. The names on these cards are then checked in the endowment file at the Genealogical Society to see if the temple work has already been done. If not, the names are sent to the temples, and the baptisms and endowments are performed. Finally, a computer print-out containing an alphabetical listing of the names, dates, and other information found in the original parish register is prepared for the Genealogical Society Library.

This type of processing for temple work is concerned with individual names only, and no family group records are involved.

The research necessary to identify family groups and the responsibility for sealing of families is left to the descendants of the persons whose names appear in the parish registers. Because of this, family group

THE RECORDS



Panel front of a computer used in genealogical programming. Computer prints alphabetical listing of names, dates, etc., found in original parish records.



The tabulation process begins when each new microfilm and record book is scanned for problem spots.

To insure accuracy, two operators record the same data from microfilmed records of parish registers.



*Computers
are extracting from
parish registers
millions of new names
for temple work.*

records pertaining to the English parishes concerned can be submitted to the Genealogical Society only for sealings. If your ancestors lived in one of the English parishes involved in the R-Tab program, here is what you should do:

1. Check the family group records on file at the Genealogical Society (Church Records Archives) to see if the family has already received all temple ordinances.

2. Search the other available sources to find all possible information you can about the family.

3. When the computer print-out for the parish you are interested in becomes available, search this alphabetical listing; then refer back to the parish register itself, and utilize all the information you can in preparing complete family group records.

4. If you have a definite relationship to the husband and wife, submit the completed family group

records to the Genealogical Society to be processed for sealings. The baptism and endowment dates can be obtained from the computer print-out.

Thus far, more than five million names have been extracted from more than 1,500 English parish registers. Plans call for continuing the extraction of names from English registers; then the program will move into Scotland. In the future it is planned that other countries will also be involved in the R-Tab program.

The Saints are now reaping two tremendous benefits from R-Tab: (1) the temples are still open and names are available; (2) searching in many English parishes has been made simple by the time-saving alphabetical computer print-out. To increase access to these valuable alphabetical listings, they are being microfilmed and made available to the Genealogical Society's branch genealogical libraries.

TABULATION PROGRAM

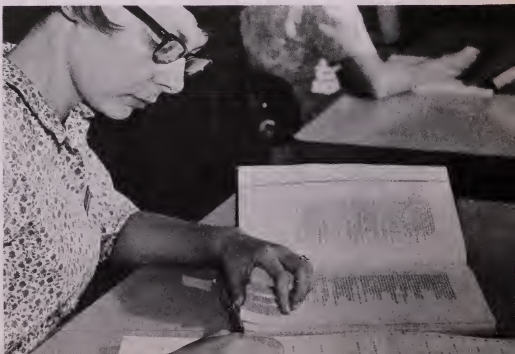


Information from the parish registers is transferred to a ten-character-per-inch paper tape, which is later converted to an 800-character-per-inch magnetic tape.



Two magnetic tapes of same material but prepared by different operators are computer-compared for discrepancies.

If discrepancies appear in data, researchers return to the original information source and make corrections.



Are you dissatisfied with the work of the home teachers assigned to your family? Looking at the size and scope of some of your problems, do you sometimes say to yourself: "What can our home teachers possibly do to help us?"

Do you find that your home teachers' call is basically a social visit; and on the few occasions that they do give a spiritual lesson, do you find it is vague, ill-suited, and of little importance or relevance to you and your family?

There are two sides to each coin. Let's look at the other side—the home teacher's dilemma. What do you suppose he is thinking as he looks at your family and asks himself how he can be of service to you? He has been instructed to search humbly for an area of need in which, under the influence of the Holy Spirit and your combined prayers, he might bring spiritual guidance to you and your family. Keenly aware of his own faults and shortcomings and making every effort to be abundantly charitable in his appraisal of you, he looks closely, but almost invariably he finds little need that is exposed.

What does the average home teacher, well instructed and well motivated, do when he reaches this uncomfortable barrier? He may stall. He might entertain during his visits for the next few months. If he is more diligent than most, he will give some generalized, faith-promoting stories, meanwhile watching, praying for a clue that will show him your needs and desires.

This process may take months or even years. It could in some cases plateau at this level interminably, and the incentive to really change may be lost forever. The home teacher's priesthood leader can teach, inspire, motivate, and prod him when necessary, but he won't always be successful. *You* must provide some help.

Who is the greatest loser if the home teacher ends his striving at this low level of investigation? The family, of course, suffers the most from perfunctory home teaching. Because you have so much at stake in this situation, we suggest you *do* something about it—something, that is, besides grumble inwardly.

It is not a new concept that a father seek out his family home teacher and ask that a particular lesson be taught. Sometimes a home teacher also seeks a private session with the father in the home to ask him what his wishes are and what he desires to have the home teachers do.

At a special meeting for home teachers and leaders on Friday, April 8, 1966, in the Salt Lake Tabernacle, Elder Harold B. Lee told the following story:

In a southern Idaho town a father was worried

A New Dilemma in Home Teaching

BY L. BRENT GOATES

PRIESTHOOD HOME TEACHING COMMITTEE



L. Brent Goates, administrator of the Salt Lake LDS Hospital, is a member of the priesthood home teaching committee and wrote the accompanying article at the request of Elder Marion G. Romney, committee chairman.

Dimension Teaching



*A special message to all parents
and home teachers.
Consult together
on lesson subject matter.*

about his 18-year-old daughter, who resented her parents' attempts to dissuade her from dating a non-member boy. Every time the parents counseled against this romance an argument ensued. Now, to avoid unpleasantness, communication on the subject ceased, but the dating continued even more intensely. The parents, concerned and almost in desperation, then looked to their home teacher. "What could he possibly do to help us out of this difficulty?" they wondered.

The father went to the home teacher privately and made three requests. He said, "On your next visit, I would like you to present a special lesson for our family on temple marriage. I would like you to bear your testimony of what this principle has meant to you in your life. Finally, I would appreciate it if you would inform me of your visit in advance, because I especially want our daughter to be present to hear the lesson."

By appointment, the home teacher and his junior companion presented a lesson on temple marriage and bore witness to the blessings that flow for obedience to this sacred ordinance. There was no immediate reaction from the daughter. The dating continued. Then late one night mother and father heard her return from a date with the nonmember. Soon she tiptoed to the bedside of her parents and whispered:

"I know you've been worried about your daughter, but tonight I've made up my mind to be married only in the temple. You see, ever since our home teacher taught that lesson, I've been praying a great deal. Now I have the answer to my prayers. I'll not be going out again with Tom."

In the months ahead a renewed effort will be made throughout the Church to increase communication between parents and home teachers. Particular emphasis will be placed on recognizing the unique and presiding role of every father as the patriarch to his family. Regardless of the level of his activity in the Church, he stands at the head of his home. The planning for his children's religious training should be done with his blessing and, if possible, his participation and leadership.

Fundamental to the understanding of the relationship between family and the Church, however, is a comprehension of the true purpose of home teaching. The home teacher is a first line of defense behind the parents and is their strong ally in helping to bring their children back safely to the presence of our Heavenly Father. Everything that is necessary to the accomplishment of that divine mission is the duty of the home teacher, acting in concert with the parents in the home. For this reason home teachers and all members of

(Continued on page 913)

BY PAUL CHEESMAN

THE STONE BOX

● Prior to 1823, when Joseph Smith first gazed upon the stone box containing the golden plates, no record had been found that described any type of stone box from any ancient period. Only in recent years have archaeologists confirmed the idea that this method of storing valuable articles was common in ancient times.

What better way of preserving a precious record than to place it in a stone box? Joseph Smith's and Oliver Cowdery's descriptions of the stone box containing the golden plates have stood alone for over a century as the only incident involving ancient stone boxes. Today the validity of this description is strengthened considerably by numerous discoveries of similar description in a variety of shapes and sizes.

Joseph Smith's own account of the visitations of the Angel Moroni indicated that his first experience concerning the Book of Mormon occurred September 22, 1823. During the night previous to this date, Joseph was visited three times by this heavenly messenger. The following day he received a fourth visit from the Angel Moroni, with specific instructions to meet him on a nearby hill. Joseph wrote:

"I . . . went to the place where the messenger had told me the plates were deposited. . . . On the west side of this hill, not far from the top, under a stone of considerable size, lay the plates, deposited in a stone box. This stone was thick and rounding in the middle on the upper side, and thinner towards the edges, so that the middle part of it was visible above the ground, but the edge all around was covered with earth.

"Having removed the earth, I obtained a lever, which I got fixed under the edge of the stone, and with a little exertion raised it up. I looked in, and there indeed did I behold the plates, the Urim and Thummim, and the breastplate, as stated by the messenger.

"The box in which they lay was formed by laying stones together in some kind of cement. In the bottom of the box were laid two stones crossways of the box, and on these stones lay the plates and the other things with them.

"I made an attempt to take them out, but was forbidden by the messenger. . . ." (Joseph Smith 2:50-53.) (Continued on page 878)

1. Discovered in ruins near Mérida, Yucatán, Mexico, this box was formed by inverting one carved-out stone over another.
2. Stone box was found at Lake Titicaca, Bolivia.
3. Sketch of large limestone trough found at La Venta, Tabasco, Mexico, shows symmetrical designs on vessel's outer surface.
4. From Tres Zapotes, Vera Cruz, Mexico, boxes carved from stone are representative of Olmec culture, contemporary with or predating the Maya.
5. Contents of box in this drawing were valuable and belonged to important people.
6. Man in upper illustration is bearded—perhaps a god. Feathers of sacred quetzal bird are seen.
7. Stone in foreground is the lid to stone box at center. Box contained masonry tools when found at Temple of Kulkulcan, Chichén Itzá, Yucatán.



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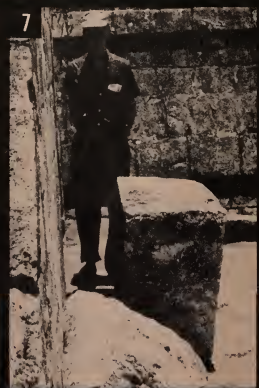
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6



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Joseph then stated that he returned to this spot, as commanded, each year for four years. On the fourth year he was permitted to take the plates from the stone box and use them for the Lord's purposes. Joseph retained these plates, except for short intervals, until the messenger called for them. Joseph then delivered the plates to him and remarked, "... he has them in his charge until this day, being the second day of May, one thousand eight hundred and thirty-eight." (Joseph Smith 2:60.) We are not told of the exact date the plates were returned, only that it was sometime prior to May 2, 1838.

In a letter published in the *Messenger and Advocate* and with the approval of Joseph Smith, Oliver Cowdery described the stone box that contained the plates of the Book of Mormon:

"The manner in which the plates were deposited: First, a hole of sufficient depth (how deep I know not) was dug. At the bottom of this was laid a stone of suitable size, the upper surface being smooth. At each edge was placed a large quantity of cement and into this cement, at the four edges of this stone were placed, erect, four other, their bottom edges on the first stone. The four last named, when placed erect, formed a box; the corners, or where the edges of the four came in contact, were also cemented so firmly that the moisture from without was prevented from entering. It is to be observed, also, that the inner surface of the four erect, or side, stones was smooth. This box was sufficiently large to admit a breastplate, such as was used by the ancients to defend the chest, etc., from the arrows and weapons of their enemies. From the bottom of the box, or from the breastplate, arose three small pillars composed of the same description of cement used on the edges; and upon these three pillars was placed the record of the children of Joseph, and of the people who left the tower far, far before the days of Joseph or a sketch of each, which had it not been for this, and the never failing goodness of God, we might have perished in our sins, having been left to bow down before the altars of the gentiles and to have paid homage to the priests of Baal!

"I must not forget to say that this box, containing the record, was covered with another stone, and the bottom surface being flat and the upper, crowning; But these three pillars were not so lengthy as to cause the plates and crowning stone to come in contact. I have now given you, according to my promise, the manner in which this record was deposited; though when it was first visited by our brother, in 1823, a part of the crowning stone was visible above the surface while the edges were concealed by the soil and grass, from which circumstance you will see, that

however deep this box might have been placed by Moroni, at first, the time had been sufficient to wear the earth so that it was easily discovered, when once directed, and yet not enough to make a perceivable difference to the passer-by. So wonderful are the works of the Almighty, and so far from our finding out are His ways, that one trembles to take His holy name into his lips, is left to wonder at His exact providences, and the fulfillment of His purposes in the event of times and seasons."

In recent years other stone boxes answering a similar description have been discovered in Central and South America. Some contained tools, clothing, and jewelry; others, it seems, were used for burial purposes. In each case, however, it was evident that these stone boxes were used to preserve valuable items.

E. Wyllys Andrews of Tulane University states that stone boxes were used anciently as hiding places for food and supplies. He has found stone boxes in Mexico that contained a variety of raw materials used in making jewelry. Some of these boxes were constructed by inverting one metate (concave stone) over another to form the box. He also said that they were occasionally sealed with plaster.

Another interesting stone box was found in Bolivia on the island of Titicaca. This box, which is in the American Museum of Natural History in New York City, contains a fine tapestry poncho shirt, but there is no positive means of dating the box. The approximate dimensions of this box are 1½' x 1' inside and 2½' x 1½' x 2¼' outside.

A few stone boxes 7" to 9" long have been found in Peru that belonged to the Mochica culture, dating near the time of Christ. These were constructed of stone slabs laced together with metal rings.

Many of the stone boxes found in Mexico are carved on the outside surface with many intricate and delicate designs. An interesting book written in German offers a series of explanations and illustrations of other stone boxes that have been found in Mexico. One very ornately sculptured box is 1' x 34" Interpretations of the sculptured figures represented are varied, except for the idea that the contents were valuable and belonged to people of importance. One theory is that the carved man represents a god. Others declare that there is some evidence of sacrifice, involving the spilling of blood.

On another box, a bearded man is depicted and is believed by some to be a god. Evidence of sacrifice is also indicated on this box, plus the use of quetzal feathers, a sacred bird of the ancient people. This box measures approximately 1½' x 1'.

Several other boxes (Continued on page 900)



SURE FOOTING VS. SWIFT CURRENTS

BY LINDSAY R. CURTIS, M.D.

● It was from a seventeen-year-old lad named Eddie that I learned an important lesson. He was taking me to his favorite fishing spot. It was early in the season, and the stream was still swollen from the spring runoff.

As I surveyed the roily, boiling stream, I thought to myself, "I'm glad we don't have to cross that torrent of water."

Just then Eddie said, "We'll have to cross to the other side to reach the good fishing," and my heart sank.

I protested with all the logic I could muster. I suddenly became too old and too insecure to cross the stream. We shouldn't take chances. We could find another place to fish.

"Thanks anyway, Eddie, but you go ahead," I said.

Eddie said nothing but led me through some willows to a beaver dam. Across the top of the dam, for a space of ten or twelve feet, the water swept at what appeared to me to be breakneck speed.

Eddie merely said, "Follow me!"

I held back and watched him cross the stream without difficulty.

Then he called back, "Don't worry. You'll find a sure footing in the lacework of willows and sticks beneath the fast water. As long as you have a sure footing, you don't have to worry about how swift the current is!"

I crossed with the same surefootedness that Eddie did—and learned an important lesson: We really *don't* have to worry so much about the currents in life if our feet are on solid footing.

If our young people have been grounded well in sound principles and high ideals, if their feet are surefootedly placed on the loftiest moral standards, they will be all right. They can travel almost anywhere in the world without fear. The crosscurrents of social pressures or temptation or man-made false codes of morality present no hazard to their steady progress.

If you have a solid footing, it is just as Eddie said: you don't have to worry too much about swift current!

THE POUCH AND

BY NORMA BALDWIN RICKETTS

Norma Baldwin Ricketts, formerly columnist and drama-music critic for the *Sacramento Union*, is active in California writing and public relations circles. She is a Primary teacher in Whitney (California) Ward and Church representative to the California State Fair.

● When Sarah Fisk and Ezra H. Allen were married in Potsdam, New York, on Christmas Day, 1837, they looked forward to a happy life together, with all the high hopes and dreams peculiar to young couples in love. She was a descendant of an early Massachusetts family, and he was "an ambitious young man of good character."

Their years together were few—yet during the brief eight and a half years shared by Sarah and Ezra there were enough events to fill a lifetime. Little did either of them realize at the beginning that their story would be such a dramatic one, reaching from one side of America to the other and then circling back again. It is fitting that a ring—a circle of gold—is left as the symbol of their story.

The Allens, married four years, had been blessed with two lovely daughters when Mormon elders—Christopher M. Merkle and Murray Simmonds—arrived in Potsdam in 1841. They began holding meetings, and before long Ezra and two of his brothers were baptized. By the summer of 1842 the Allen brothers were ready to leave for Nauvoo. They arrived there early in the winter of 1842 and settled 25 miles up the Mississippi in a beautiful location, where wild flowers greeted Sarah at every step.

In April 1843 they traveled to Nauvoo for general conference of The Church of Jesus Christ of Latter-day Saints, held inside the walls of the incompleting temple. They were thrilled to hear the Prophet Joseph Smith, and a short time later Sarah, too, was baptized into the Mormon Church. She wrote of the meetings held in their branch and of the rich outpouring of the Spirit of the Lord that attended them, causing their hearts to rejoice.

This was probably their last period of peace and happiness, because the persecution of church members by outsiders began to reach them. In June 1844, when the Prophet Joseph and his brother Hyrum were murdered by a mob at Carthage, Illinois, the Allens shed bitter tears along with many others. But their faith was in God, and they were counseled by members of the Twelve Apostles to remain calm



The strange but true story of how a massacred Mormon Battalion soldier's gold reached his family--and paid their way to Zion.

ITS CIRCLE OF GOLD

and to complete the temple. The sacrifices of the Saints at this time were great because of loss of property and sickness.

On the 2nd of September 1845, Alexander Alma Allen, their second son, was born. During the winter of 1845-46 the Allens worked, with many others, on the Nauvoo Temple and were able to receive their ordinances in the temple before leaving.

As the preparations were completed for the westward trek, Ezra Allen and Joel Ricks traveled to St. Louis to bring additional stock to Nauvoo for the journey. They finally crossed the Mississippi River on April 27, 1846. Heavy rains made traveling difficult and slow, but they continued on until they reached Council Bluffs, Iowa. Sarah Allen wrote of the evening camps. Her husband, who had been a piper with the Nauvoo Legion, and some men who had brought their violins endeavored to cheer the Saints with their music. It was here in July 1846 that Brigham Young received the request from the president of the United States for a battalion of 500 men to assist in the war with Mexico.

Allen enlisted and made plans for Sarah to remain in Council Bluffs until he could return and take his family west to the gathering place of the Saints. He also made arrangements for his young wife to draw supplies from a store at a small settlement on the Missouri River. Pleased that he would be paid for his services, he marched away hopefully.

The accomplishments of the Mormon Battalion have been told many times. The hardships they endured, their courage, and their determination are recorded in many journals and subsequent histories. Arriving in San Diego on January 30, 1847, they continued to serve until July 1847, when their year of enlistment was over. Except for 81 who reenlisted for another six months, the rest left immediately for northern California.

The discharged men had heard of the *Brooklyn* and its load of Mormons in San Francisco and decided to take this route to join the main body of the Church, although they did not know at that moment exactly

where Brigham Young had decided to stop.

Using an old map that showed only a few rivers, they journeyed past Fresno, where the Indians gave them corn and melons. A short time later they met Thomas Rhodes, a Mormon emigrant of 1846, and learned from him for the first time that Great Salt Lake Valley had been selected as the stopping place. They arrived at Sutter's Fort on August 25, had their animals shod, purchased needed supplies, and then continued on.

The ex-battalion members saw the remains of the Donner Party tragedy on September 5. They continued to the other side of the summit where they met Captain James Brown, also of the battalion, who had been in charge of one of the companies in Pueblo. He came to collect their discharge pay and to bring them a letter from President Brigham Young. They were instructed to return to California for the winter and to work for clothing, stock, and provisions if they did not have sufficient means. If their families were in Salt Lake, they were to continue on. Diaries state "half went on and half turned back." Since about 265 had been discharged in Los Angeles, there were approximately 130 discharged soldiers who turned around and went back to work a season at Sutter's Fort and in the San Francisco Bay area.

Thus it was that Ezra Allen spent the winter working for Captain John Sutter. The following January, 1848, the nine workers building a lumber mill for Sutter at Coloma were present when the mill foreman, James Marshall, discovered gold. Six of the men present were former members of the Mormon Battalion.

As spring approached, the men were eager to be on their way to Salt Lake. Situated in an enviable position, they had first claim to rich gold deposits, yet a majority remembered the instructions of their Prophet and began to make plans to leave.

Eight men started out on May 1 under Captain Daniel Browett to pioneer a wagon road over the Sierra Nevada Mountains, since the Truckee route was still impassable. (Continued on page 919)

INERRANT

● Some months ago the *New York Times* printed the following: "An English rector startled the convocation of Canterbury today by asking that he not be required to read spiritual junk and poison from the Old Testament to his congregation."

The rector contended that such statements as: "They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust" (Deut. 32:24), was indeed spiritual junk. A God of love would never send a beast to devour his children, he suggested.

It has been obvious to teachers and students—as well as English rectors—that many have had difficulty in understanding the Old Testament.

Because of this, the teacher called by divine authority to teach an Old Testament class should spend some time in quiet contemplation. He needs to be aware of the several approaches that can be used in teaching the Old Testament and to select the approach that will best serve his needs. The following summarizes these various approaches:

As Great Literature

When Benjamin Franklin was United States minister to France, he joined a sophisticated philosophical society made up of the best minds in France. These sophisticates delighted in ridiculing and pointing out the contradictions in the Bible, particularly the Old Testament. This group often presented plays for each other. When it came Franklin's turn to entertain them, he hired some performers to present a great old

GREAT LITERATURE

HISTORY

TRADITION

CULTURAL DEPOSIT

TEACHER:
HOW WILL YOU APPROACH
THE
OLD
TESTAMENT
?

BY KENNETH W. GODFREY

INSTITUTE INSTRUCTOR (CURRENTLY ON LEAVE OF ABSENCE)

Five commonly used teaching approaches are evaluated.

masterpiece. His friends were awed by the performance and the superb story. After basking in their plaudits for a sufficiently long time, Franklin disclosed that what they had witnessed was a presentation of the Book of Ruth from the Old Testament.

Edgar Allen Poe listed several things that make short stories great, and the story of Ruth more than meets his standard.

Literary people also consider the Book of Job to be of great literary merit. To them, the struggle of Job to understand both good and evil in the world classifies the book as a literary classic. The book forcefully teaches that goodness does not lead to a life free from pain, sorrow, and suffering. It also stresses that illness and troubles are not necessarily the result of sin.

Perhaps Psalms and Proverbs and other books of the Old Testament can thus be taught as examples of great literature.

As a Cultural Tradition

The Old Testament can also be taught as a reservoir of a great cultural tradition. If one were to approach the volume in this manner, he would find that the nature and extent of the Old Testament have contributed greatly to our own civilization. Who among us has not, almost without thinking, quoted Ecclesiastes 1:9, "there is no new thing under the sun"; 8:15, "eat, drink, and be merry"; Psalm 8:2, "out of the mouth of babes"; Isaiah 53:7, "a lamb to the slaughter"; or 1 Samuel 13:14, "a man after his own heart"? The Old Testament has become a part of the American tradition. To appreciate this statement more fully, one needs only to read early American Puritan history.

As a Historical Cultural Deposit

Many Latter-day Saints have been reluctant to read any of the Bible scholars. We seem to have forgotten

that Joseph Smith could perhaps be called a Bible scholar. We should remember that Bible scholarship has added much to our reservoir of knowledge. Bible scholars have not always been correct in their claims and assertions; however, their contributions have been notable. In general, they have had as their objective the understanding of the Bible, not its ridicule or condemnation.

Many parts of the Bible can be understood only in their historical settings. For example, the "abomination of desolation" spoken of in Daniel is clearly understood in terms of historical background. Antiochus, bent upon Hellenizing, or forcing Greek culture upon, the Jews, built an altar to Zeus in front of the Temple of the Jews. On this altar he offered swine's flesh as a sacrifice. This act is called by the writer of Daniel the "abomination of desolation," and it precipitated the Maccabean uprising.

No matter which approach one uses in teaching the Old Testament, a knowledge of history and people will prove invaluable.

As Absolute Scripture

Some Protestant denominations have contended that God dictated each and every word in the Old Testament. They have argued that every part of the book is as valuable as every other part. For some years our article of faith that states, "We believe the Bible to be the word of God as far as it is translated correctly," was held in some ridicule by some denominations.

Latter-day Saint teachers should remember, however, that Joseph Smith said that the Song of Solomon was not inspired. And Brigham Young said, concerning the Bible, "I believe the words of God are there; I believe the words of the devil are there; I believe that the words of men and the words of angels are there; and that is not all—I believe that the words of a dumb brute are there. I recollect one of the prophets riding, and (Continued on page 892)

This unusual tree-vine of life, representing the love of God, was discovered on the walls of an ancient synagogue and depicts Jacob surrounded by the tribes of Israel, Joseph blessing Ephraim and Manasseh, and the pagan Orpheus playing to a lion and a lamb, depicting harmony in Israel throughout the world. At top is God with heavenly hosts. (Photograph taken from Jewish Symbols, Vol. 2, p. 93, by E. R. Goodenough.)



SINCE CUMORAH (SINCE QUMRAN)

BY HUGH NIBLEY, PH.D.

PROFESSOR OF HISTORY AND RELIGION, BRIGHAM YOUNG UNIVERSITY

The remarkable vision of the tree of life found in the Book of Mormon has apparently been revealed to non-Book of Mormon prophets also, according to modern findings. The author reports on the 1932 discovery of a Syrian synagogue upon whose walls are painted murals depicting Israel's history, the sacrament, and much of the tree-of-life vision recorded in 1 Nephi.

News from Dura Europos.

● Isaiah transported to heaven as he lay on the king's bed reminds us of Lehi "carried away in a vision"

on his own bed, especially since the visions were partly the same. Lehi, it will be recalled, "saw the heavens open, and he thought he

saw God sitting upon his throne, surrounded with numberless concourses of angels. . . ." (1 Ne. 1:8.) This vision, as we have noted elsewhere, is a standard theme in the apocryphal "testaments" of various patriarchs and prophets.⁵⁹ It seems to have held a central position in early Jewish imagery, enjoying a prominence that was entirely lost later on. That prominence is attested on the walls of the ancient synagogue at Dura Europos, discovered just a hundred years after the coming forth of the Book of Mormon.

"Before the discovery of the Dura synagogue in 1932," writes Professor E. R. Goodenough, "anyone would have been thought mad who suggested that Jews could have made such a place of worship. Its discovery has maddened us all, but we do not return to sanity when we force the synagogue to conform *a priori* to Jewish literary traditions which through the centuries had never suggested to anyone that such a building could have existed."⁶⁰

Here, then, we have something truly new and revolutionary turning up "since Cumorah" to tell us how the early Jews really thought about things—splendid murals from a synagogue that has been buried in the dust since the third century A.D. showing us things so different from the conventional and accepted concepts of ancient Judaism as to appear to be nothing less than madness to the experts. In these impressive murals we see such unexpected things as the bread and wine of the Messianic meal, reminding us of the sacrament; we see the wandering of Israel in the desert with the waters of life flowing in twelve miraculous streams, with "the head thereof a little way off" (1 Ne. 8:14) to each of the tribal tents.

But the most important representation of all is the central composition that crowns the Torah

shrine, the ritual center of the synagogue. Directly above the shrine, as if springing directly from the Law itself, is depicted a splendid tree beneath whose sinuous and spreading boughs the twelve sons of Israel stand around their father Jacob; while sheltered by the branches on the other side Joseph is seen conferring his blessing upon Ephraim and Manasseh. A remarkable thing about this tree of life (for none fail to recognize it as such) is that it is both a tree and a vine. Here Professor Goodenough helps us out:

"In an atmosphere where identification rather than distinctions, mingling rather than separation, ruled the thoughts of men . . . the tree-vine seems to express this sense of identification of tree with vine to the point that we have called it the tree-vine. Out of the Torah shrine . . . grew the tree of life and salvation which led to the supernal throne."⁶¹

Now, for whatever it is worth, the olive tree that stands for Israel in the Book of Mormon imagery is also a vine; it grows in a vineyard, is planted, cultivated, and owned "by the lord of the vineyard," and is in the charge of the workers in the vineyard. We suggested a possible explanation for this queer state of things by the close association of the olive and the vine in Mediterranean lands,⁶² but we may have here a better explanation. There was nothing repugnant to "the thoughts of men" in Lehi's day in having one and the same object both a tree and a vine and in having it represent half a dozen different things at the same time, with no sense of contradiction or confusion whatever.

We get the same free-and-easy identifications in the art of Dura as in the Book of Mormon. At Dura we see high in the branches of the tree the familiar figure of Orpheus as he sits playing his lyre

to a lion and a lamb. The earliest Christian art is fond of the figure of Orpheus, one of the two pagan figures admitted freely to Christian imagery; instead of playing to all the animals as he usually does, the Christian Orpheus usually sings to a lion and a lamb, as in the Dura synagogue—which of course suggests that it was Isaiah 14 that paved the way for the acceptance of Orpheus into the Christian community.⁶³

Goodenough suggests that the Dura Orpheus "was probably called David," through whose "heavenly, saving music Israel could be glorified."⁶⁴ Certainly he represents the harmony of Israel throughout the world as well as the harmony of all nature; the listening animals show that. In this picture, to follow Professor Goodenough again, "the artist is trying to show the glorification of Israel through the mystic tree-vine, whose power could also be represented as a *divine love* which the soul purifying music of an Orpheus figure best symbolized."⁶⁴ What Orpheus does, then, is to show that the tree represents divine love.

Again we turn to the Book of Mormon: there the spreading tree-vine is clearly and often stated to represent Israel but also has another significance. When the angel asked Nephi about the tree of his vision, "Knowest thou the meaning of the tree which thy father saw?" the young man "answered him saying: Yea, it is the love of God, which sheddeth itself abroad in the hearts of the children of men; wherefore, it is the most desirable above all things." (1 Ne. 11:21-22.)

What at a later date could better express "the meaning of the tree" as that universal love for which all creatures yearn than to add the classic picture of Orpheus to it? That the Jews at Dura had by centuries of exposure to them become quite hospitable to certain

standard Greek and Persian images appears also in the Iranian character of the heavenly court that appears above the tree.

Above "the tree of life and salvation which led to the supernal throne" was depicted the throne itself, in a scene in which God is shown enthroned in heaven, Persian fashion, surrounded by his heavenly hosts. Goodenough finds the idea both surprising and compelling: "The enthroned king surrounded by the tribes in such a place reminds us much more of the Christ enthroned with the Saints in heaven . . . than any other figure in the history of art. Let me repeat, that before the discovery of the synagogue all sane scholars would have agreed that 'of course' no such synagogue paintings as these could have existed at all."⁶⁵ As this is the high point in the Dura murals, so was it also in Lehi's vision.

It is interesting how these visions seem to get around, and the Book of Mormon casts some light on that problem too when it reports that after Lehi had described his vision to his family, his son Nephi was granted the identical revelation, only with a fuller explanation, including points that Lehi had overlooked. Thus we see how the same vision, far from being reserved to one man, might be shared by others with the intent that through the preaching of those thus favored the vision might become the common property and tradition of all the people. (Moro. 7:29-32.)

(To be continued)

FOOTNOTES

⁶⁰We have listed them in *Vigiliae Christianae*, Vol. 20 (1966), p. 12.

⁶¹E. R. Goodenough, *Jewish Symbols in the Greco-Roman Period* (New York: Pantheon, 1964), Vol. 10, Pt. 2, p. 197.

⁶²*Ibid.*, p. 200. Reproductions of all the murals may be found in Vol. 11 of the series.

⁶³*The Improvement Era*, Vol. 68 (October 1965), p. 576.

⁶⁴See the discussion and reproductions in H. Leclercq's article on Orpheus in Cabrol & Leclercq, *Dictionnaire d'archéologie et de liturgie chrétiennes*, Vol. 12, pp. 2798ff.

⁶⁵Goodenough, *op. cit.*, p. 201.

⁶⁶*Loc. cit.*

Landscaping for Fun & Food

BY DAVID E. LOFGREN

The author is coordinator of custodial and maintenance training and landscape horticulturist for the Church and is seventies group leader in the Valley View (Salt Lake) 4th Ward.

● Horseshoes, tetherball, climbing pole, tricky bars. Apples, cherries, grapes, peaches. Carrots, chives, tomatoes, cucumbers. Wiener roasts, tree houses, patios, children's camp-outs.

What do all of these words have in common? They represent the variety of activities and produce that can be found in the backyard of millions of homes today. With planning, they could be found in many more.

Sound like fun? It is!

A recent release from the New York *Herald Tribune* News Service suggests, "Plan to grow a few fruits and berries. The pleasure you derive will more than outweigh the extra effort involved, even if your property is small. . . . The dwarf fruit trees make it possible for even the person with limited space to enjoy an assortment of delicious tree-ripened fruit, in addition to pretty spring blossoms."

Sound hard?

It really isn't—in fact, it can be easy.

For years we have been advised of the wisdom of having a one-year food supply. Now there is a way for city dwellers as well as their country neighbors to have at least a 20-year supply of fruits and vegetables—or at least a year's supply fresh each year for 20 years and more. Have a garden!

The two shade trees on our front lawn are apricots. In the side yard and play area we have a plum, two pear, two peach, and three apple trees. Along the side and at the back of the yard we have six cherry trees, half a dozen peach trees, and a prune tree. In the foundation planting next to the house we have two more peach trees and another plum tree.

In addition to these, we have a small garden spot for tomatoes, peas, and other vegetables as well as a patch of "top-set" onions, chives, parsley, cooking herbs, and mint.

*A workable plan
for better use
of any plot
of ground.*



And we still have plenty of space for flowers, evergreens, and lawn, plus enough planned area for a sandpile, tricky bars, tetherball, horseshoes, tent-pitching, volleyball, outdoor patio parties and even a fire pit for wiener roasts.

True, ours is a double-size lot, but with a little care and planning and the wise use of such plants as the new dwarf, semi-dwarf, and double-dwarf fruit trees, you can probably get the same fun and blessings from your own yard, even if it is smaller.

Proper planning and follow-through will each year provide a beautiful, generous supply of fruit and food, shade and beauty. And you will have a good start on achieving your goal of a year's supply of food.

I am not an alarmist, but I remember more than once being told that it costs no more to drive a car on the gas from the top of the tank than it does from the bottom. I may not always need that extra gas from a full tank but it is nice to have it and to know some will still be there for tomorrow, just in case.

You may not need your one-year supply next year either, but you would still have your fruit to ease your budget demands and your garden would provide pleasant eating and a pleasurable hobby.

Economics have shown that you can't grow your fruit as cheaply as you can buy it. But if you are going to have shade trees, why not have flowering shade trees that also bear fruit? A well-planned landscape requires shrubs, trees, and ground cover. Why not plant cherries, currants, and berries?

If you are going to have some lawn area, why not design it to provide for games, camping, and recreation?

Even small home grounds can provide an amazing bounty. Here we have developed a sample plan to show what can be done. This is an 8,000-square foot lot with an 80-foot frontage and a 100-foot depth.

Here is a plan with 17 fruit trees, a back lawn that is large enough for volleyball, and a patio large enough for three folding tables and a charcoal broiler. We also have a sandpile, play yard, and other extras.

By using a smaller lawn area and restricting the games to tetherball, table tennis, and horseshoes, you could add a vegetable garden.

It can be done. It can be fun. Grab your pencil and draw a plan—and please, plan for living.

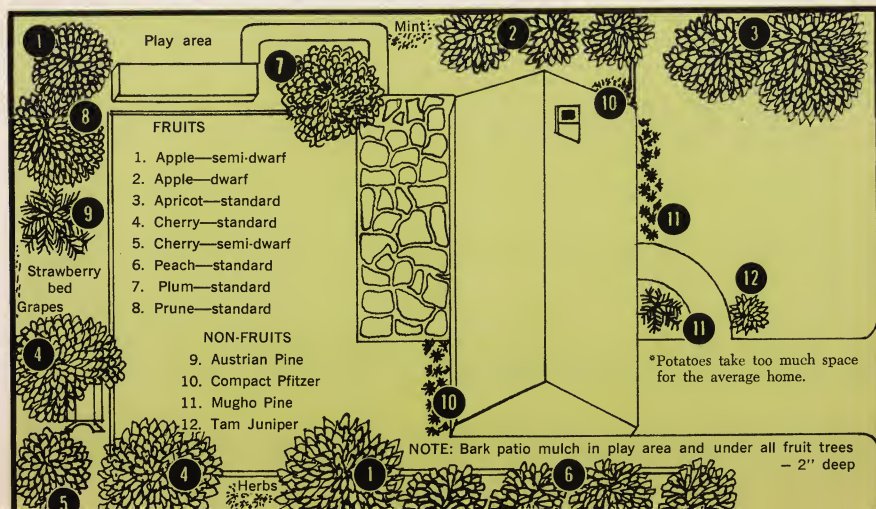
A plan such as the one illustrated is designed for easy maintenance. The yard can be tended easily in about three hours a week. The rest of your free time can be spent in the shade of an apple tree, reading, painting, dreaming, or playing with the children.

Though they are not shown in this drawing, don't shortchange the potential of vegetable gardens. Utah State University Extension Circular number 313 advises us that providing the various vegetable needs for a family of five calls for:

Carrots	2 50-foot rows
Beets	1 50-foot row
Peas	2 50-foot rows
Swiss chard	1 25-foot row
Beans (snap)	6 50-foot rows
Tomatoes	60 plants, spaced 24" x 36"
Turnips	1 25-foot row
Parsnips	1 50-foot row
Potatoes*	20 50-foot rows

Gardening is an interesting hobby, and the results can't be matched for providing joy and value in eating.

Everyone needs a touch of farming to make him really appreciate the goodness of creation. We could all do well by spending less time preparing our youth for the trails and, instead, teaching them how to build bridges.



Say What You Mean, But Say It Right



BY LEOLA SEELY ANDERSON

● "How forcible are right words!" (Job 6:25.)

Musical words tuned to a lullaby will put a babe to sleep; harsh words and cunning will unleash a mob's violence; eloquent words will send legions into the jaws of death;

measured words will launch a rocket beyond the sky; gentle words will soothe the savage beast; encouraging words will fire the faith of youth to bear the Word to the world. Words mold opinion, open doors to life more abundant, create endless echoes that the world may fling right back at us.

Words are power!

To influence others, one must communicate, and

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words, our faithful tools, clothe the thought. Manipulate them as we will, they serve us even as we dictate, weaving their own magic, potent to guide the actions of men. A word spoken is said and gone, though its echoes may ricochet to bless or to destroy; written words have immortality, and even as men, they will be judged on their merit. Their clarity, their beauty, their truth determine their godly power or their satanic cunning.

Then must we not look carefully to our language, we who profess to carry the Lord's word to a critical and sometimes cynical world? We must not appear ludicrous! Therefore we must cease to "administer *to*" the sacrament. The sacred emblems are not *ill*. Properly, the priesthood *administers* the sacrament to a congregation. However, should you make such a mistake in speech, please do not compound the error by "feeling *badly*" about it. This means only that your "feeling apparatus" is out of order—your fingertips injured, your antenna bent.

Don't feel *bad* about your mistake—correct it!

Thou shalt be grammatical who bear the vessels of the Lord. It is said that "grammar is a system of pitfalls thoughtfully prepared for the feet of the self-made man along the path by which he advances to distinction." Only a reputable class in English coupled with diligent study and practice can eliminate errors of long standing. Most common among them is the combination of singular subjects with plural verbs: "Each of the brethren are striving to learn." (Each one *are*?) Similarly, "Everyone of us *is*." And this warning is meant for you and *me* (not for you and *I*). Now, will *everybody* please turn *his* (not *their*) attention to breaking bad habits? This is the only way he (not *they*) will learn how truth is different *from* (not *than*) error.

Our communications—like our multiple meetings—are sometimes the essence of redundancy: "But *this* meeting is absolutely essential," we are told. "What's more, it's necessary. Well, I presume it will do you good and help you, too, besides the benefit you will derive from it."

And sometimes our colorful diction lightens the gamut of a mixture of figures of speech, from a national level down: "We must put the Ship of State back on its feet!" "A man must stand on his own two shoulders!" Or even, "Leave it to the Chief Joints of Staff." Is it any wonder my congressman writes me in "an angry tone of voice"? Perhaps you enjoyed Miss Malaprop herself who appeared recently in the press with an apologetic murmur, "I feel so inadequeduct."

In writing, no less than in the spoken word, we have our troubles in communicating our exact intent. Consider the eight different meanings we achieve simply by the placement of such a small word as *only* in this sentence: "I hit him in the eye yesterday."

"*Only* I . . ." I alone did the deed.

"*I only* hit him. . . ." I gave no other abuse.

"I hit *only* him. . . ." I don't hit everybody.

"I hit him *only* in the eye. . . ." Not above, below, or beside it.

"I hit him in *only* the eye. . . ." No other spot—not even the nose.

"I hit him in the *only* eye. . . ." Poor lad—he's a cyclops!

"I hit him in the eye *only* yesterday." As recently as that!

"I hit him in the eye yesterday *only*." Never at any other time.

Images sometimes are communicated in something less than crystal clearness by the misplacing of a modifying phrase:

"Father took us all out to the stable and showed us

a beautiful race horse with a proud smile on his face."

And, without regard to reference:

"Mrs. Carter kissed Elaine on her departure."

Or:

"Embracing each other, her eyes sparkled with delight."

Too, one may communicate more than he realizes—his culture, even his national characteristics. To correct a child:

The American mother says, "Johnny, be good!" This implies he is bad, wicked.

The French mother says, "Jean, be wise!" It is foolish to misbehave.

The Scandinavian mother says, "Jan, be kind!" It is unkind to do wrong.

The German mother says, "Johann, be in step!" You're out of line—march!

The Hopi Indian mother murmurs, "No, no! That is not the Hopi way!" We do things differently.

Words convey not only meaning but also feeling. The denotation of a word as given in the dictionary may be quite different from its connotation as received by the listener:

"Propaganda" really denotes nothing more sinister than "a body of facts designed to promote an idea." But what does it connote to you? Or try getting emotional over "house, sweet house," or "apartment, sweet apartment." Now try it with "*home*." If you want a fight, call a German a "sheephead"; but an American will start swinging for "rat!"

Denotation may be one reason for man's tendency to coin apt words and phrases, seasoning the language to individual taste. To spice what might otherwise appear to be an unkind epithet, one may refer to a "vⁱdiot," an incorrigible television fanatic; or one may admire an "a^uquatot," an expert child swimmer. And one may span an ocean only to discover that America and England are in very fact only second cousins: In London our kitchen garbage can becomes a "step-on bin"; an overpass is a "flyover"; our freeway is a "clearway" there; to the British, "subway" is a pedestrian walkthrough; and what we call a subway is the "underground" to them.

Simplification, proper usage, correct form, even color—these are the basics. But the language of heart and intellect demands much more of words. The subtleties of thought and emotion can be expressed in language. Our problem lies in making discriminating choices, and this power to make accurate word selection must be learned and developed. It is a power that we need in order to receive our Father's greatest gifts—the ability to inspire others and the capacity for pure communicative enjoyment.

The road forward may be long and difficult, but the ruins of Carthage, Leptis Magna, and Cyrene suggest that the past may have only been a prologue for North Africa's future in the days of technology, air-conditioning, tourism, advancing education, and jet travel.

Near Nairobi, the capital of Kenya, I visited Kenyatta Teachers College, where I saw part of the future of this rich land. Throughout so-called "Black Africa," south of the Sahara, I was impressed with the governmental emphasis

placed on education and the apparent widespread interest in and enthusiasm for it. Although more Africans are attending universities in England, France, Germany, Italy, and other parts of Europe than in the United States, interest in American education is keen.

In the north, because of long cultural ties with France, including language, there is an inherent preference for French degrees. But at the university colleges in Nairobi and Dar es Salaam, I found excellent physical plants, excellent leadership, and interested, if somewhat pampered, students. I say "somewhat pampered," by American standards, because most of the students attend on full scholarships,

including room and board. The reason is simple. Education and educated leadership is the first necessity of the new African nations. "The captains and the kings" have departed. And though former European overlords and their neighbors are still anxious and willing to help, Africans realize they must produce their own teachers, engineers, technicians, scientists, doctors, nurses. Therefore, able students are recruited and carefully selected for the existing places. Unlike the American tradition, where boys and girls of modest income "work their way" through school, many African students are subsidized.

Universal elementary education is not far off. The quality of secondary and elementary education is being benefited by increased numbers of teachers colleges. Higher education is rapidly moving forward under the influence of Western culture. The crying need everywhere is for qualified teachers. At the University of Libya in Benghazi, I found an exceedingly able president, who has an advanced degree from Columbia. Nine Libyan faculty members had also been trained in the United States. The other fifty or sixty of his faculty came from England, Canada, France, Taiwan, Egypt, Lebanon, Italy, and other countries. He longs for the day when "tourist professors" can be replaced permanently with Libyan professors. That day will come.

I was impressed with the kindness, gentility, and eagerness of the African peoples below the Sahara. Tribal cultures predominate in the bush, while in the cities are found urban technology, shops, and modern services. I found far greater development than expected. If present trends and interests continue, it can be predicted that the most remarkable human progress in the shortest time (with the exception of the past history of Japan) may be seen in East, Central, and West Africa in the next generation.

Islam, so far as religion is concerned, predominates in North Africa. Veiled women, side by side with smartly dressed women in European style, are seen on the streets of Algiers and Tunis. Mosques and minarets mark the skyline. In Kenya, Tanzania, Ghana, and Liberia, the Sunday



TO SHUT EACH OTHER OUT

RICHARD L. EVANS

From a dramatic portrayal we cite these two sentences spoken between two people who found themselves drawn far apart, hardly aware that they had done so until the distance between them was wide and deep. "It is so easy," one of them said, "to miss the moment when the most important thing in life changes."¹ And then heartbreakingly this observation was added: "It is lonely to be together now, isn't it?"² There are many kinds of loneliness, and the most acute kind may not be physical, but loneliness of the heart—the loneliness of being with people whose thoughts and purposes are not akin to ours, the loneliness of being with people very impersonally, the loneliness even that comes in a crowd, or the deeper loneliness of being left out of someone's life. It is easy for people to pull apart, to become educated in different directions, to become acquainted in different directions, to acquire different friends, different activities, different interests, which of themselves are not necessarily separating, so long as there is not an ignoring of the causes and symptoms of separation. And as to husbands and wives: there is necessarily a division of labor and responsibility. It isn't possible, always, for them to enter into all of each other's activities, always to be professionally or even socially engaged in the same circle, but they can be interested, understanding, and informed, and have a common purpose, and share confidences, and thus keep close. It is when we begin to shut each other out of our thoughts and purposes that the dangerous kind of separation sets in. This suggests the sharing of confidence and communication between husbands and wives—a confiding closeness to those who do or should mean the most. A man is most vulnerable—a woman, a boy, a girl—when he shuts himself away from those to whom he should keep closest. Let it never be said of loved ones: "It is lonely to be together." Let us never blindly miss the moment when the most important thing in life could change if we were not careful and considerate and sensitive to it.

¹*Tender Is the Night*, produced by Twentieth Century-Fox Film Corp.

²"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System July 31, 1966. Copyright 1966.

church notices nearly fill a page in the Saturday newspapers. Catholic and most Protestant sects are listed. The telephone directory for Accra, capital city of Ghana, lists many Christian missions: Methodist, Lutheran, Baptist, Presbyterian, Episcopal.

In Liberia, the students of Cuttington College (Episcopal maintained) presented an excellent production of Rodgers and Hammerstein's *The King and I*. Cuttington's president and President Weeks of the University of Liberia in Monrovia rank with any of their colleagues in the United States and, in addition, speak more precise English than some of their American brethren.

In Monrovia, on the last Sunday of June, I attended an Episcopal service. The excellent sermon, based on New Testament texts, was delivered in well-spoken language by the pastor, Dr. Edwards. He had an attentive and a joyfusing congregation.

Mine was one of the few white faces among the four hundred present, all smartly dressed. The young girls were in white frocks with little straw hats. Many of the boys wore scout uniforms and helped with traffic before and after service. The highlight for me was the rendering, by the choir and organ, of Haydn's "The Heavens are Telling" from the oratorio *The Creation*. I have heard the glorious anthem in the Salt Lake Tabernacle, in the Royal Albert Hall in London, and in a variety of university and other auditoriums. But I heard it with new insight in Monrovia, Liberia, and felt that the people of these nations indeed have it within them to build a substantial future.

I could contrast the patient tribeswoman of Ghana, in native

costume. She sat near the new highway, holding up a dead wild pig for sale or trade. A few miles distant was the plush Hotel Ambassador. The hunters of northern Kenya stand out in contrast with the urbane officials and scientists in Nairobi whom I met and enjoyed lunch with.

Education, tribalism, kinship, nationalism, pride, determination—all touched and influenced by such messages as I heard in Monrovia—could, I felt, eliminate superstition, fear, disease, and squalor, and bring hope and success to sun-drenched Africa.

At last new and significant things are happening. The governments of Africa, like ours under Washing-

ton and Hamilton in our beginnings, are consciously trying to guide the economy. But the numbers of Dutch, German, and British businessmen, among others, who boarded every plane and checked into every hotel as I did gave evidence that private enterprise is also stirring.

Africa is no longer the dark continent of Stanley and Livingstone. It is alive and moving, anxious and willing (at least in the field of education) to receive help and obtain guidance in these times. It may, in the twenty-first century, occupy a place as a "new world"—attracting investment, commerce, and immigration, as the Americas did in the nineteenth.



PARENTS AND CHILDREN PULLING APART

RICHARD L. EVANS

On this question again of the wide differences that sometimes come between husbands and wives, of the pulling apart of people who should keep closer—another side of this subject pertains to parents and children and their need to confide and keep closer. Obviously it isn't possible for parents and children to enter actively into all of each other's activities, but parents and children can be interested and informed, and can communicate and keep a closeness of confidence, and be more available and open and understanding. Parents should be good listeners and available to talk to. And children should share with parents a confiding account of their hearts and hopes and interests and activities. Everyone should be accountable to someone—someone who cares, someone who waits. And a mother or father, waiting and awake, talking out and listening, is a great source of safety. Parents need to know, and children need to talk, to counsel with, to confide, for their own assurance and safety. It should never be, as one eminent observer heartbreakingly said, "Most of the persons whom I see in my own house I see across a gulf."¹ There should never be, in the home, such a gulf to look across—no wide distances within such walls. It should never be "lonely to be together. . . ."² We need to keep our families close, to talk, to teach, to counsel, to confide, and not be too busy for the things that matter most. "Our grand business," said Carlyle, "is not to see what lies dimly in the distance, but to do what lies clearly at hand." The happy and responsible home is the sure solution for the social ills that beset us. After all else is said and considered, there isn't any other way. Whatever the problems, whatever the inconvenience, whatever time it takes, this is first and finally the plea for parents and children: Keep close to each other, in respect and love and consideration, in counsel and confidence and communication. "To be happy at home," said Samuel Johnson, "is the ultimate result of all ambition."³

SEED THE HEART

BY BERTHA WILCOX SMITH

*Seed the heart continually;
Never let its terrain be
Waste, as fields that rest a season;
Fields, for interlude, have reason.*

*That the heart may always bear
Fruits of love, set seedlings there;
Spare no space for thistle, mallow—
Never let the heart lie fallow.*

¹Emerson, *Journals*, Vol. 5, p. 324.
²Twentieth Century-Fox production, *Tender Is the Night*.
³Samuel Johnson, *The Rambler*, No. 68.

"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System Aug. 7, 1966. Copyright 1966.

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Teaching

(Continued from page 883)

prophesying against Israel, and the animal he rode rebuked his madness." (*Journal of Discourses*, Vol. 14, p. 280.)

John A. Widtsoe opined that men in the Old Testament attributed some things to God that were in reality the acts of men. Modern prophets have clearly said that some parts of the Bible are less scriptural than other parts, and that the words and thoughts of uninspired translators have crept within its pages.

As Scripture Containing the Word of God and Teachings That Will Affect the Lives of People for Good

Some teachers in the past have been guilty of teaching only chronology and facts. They have felt their job was completed if the students could answer detailed questions on long tests or verbal quizzes.

In reality, the Old Testament—or any scripture—has little value to us apart from how it affects our lives. Old Testament people should be taught as men and women who had real problems much like the people today. They were trying to find solutions to these problems and to follow the will of the Lord. They often fell short, as do we. They were not perfect and should not be taught as such. Nor were they mere puppets, performing only as God pulled the strings.

An important message of Jonah is not that a fish can swallow a man but that God is the God of the whole world and man cannot hide from him.

When teaching about the flood we sometimes concentrate on the dimensions of the ark and have long drawn-out discussions on whether or not all the animals could fit into a vehicle of such a size. In reality, we might teach that God has standards.

A key message of the creation is that it was done by God and is good. Who among us cannot profit from the knowledge that God is the God of all men and that he does have standards? or that the creation of man was good?

In Deuteronomy 14, the chapter on clean and unclean animals, the

genuine purpose is not to give information about a Jewish scientific attempt to classify animals, but rather to enforce and make concrete the demand for cleanliness in daily life. When this is understood, the fact that we believe the classification of animals to be incorrect in several respects does not matter.

An important purpose of the account of Abraham being commanded by God to offer Isaac as a sacrifice is to tell about confident obedience to God—how necessary it is and how it opens the way to freedom and blessing.

These are some of the concepts teachers should impart to their students. Unimportant details or omissions are minuscule in comparison. The books of the Old Testament are God-centered or religious in content. God gave man the Bible to show man the way to eternal life. The Bible gives us a creative and saving revelation necessary for eternal life.

Teachers should approach the Old Testament as a scripture containing the word of God and teachings that will and can affect the lives of students for good. As Esdras points out, students should open their mouths and drink what their Father gives them to drink:

"Then I opened my mouth, and, behold, a full cup was offered to me; it was full of something like water, but its color was like fire. And I took it and drank; and when I had drunk it, my heart poured forth understanding, and wisdom increased in my breast, for my spirit retained its memory; and my mouth was opened and was no longer closed." (2 Esdras 14:37 [Apocrypha]. Italics added.)

OCTOBER

BY MARY L. LUSK

*Here in a blue October day,
In the tang of leaf fires' smoke . . .*

*In the way
A football lifts to an arching pass,
Or a schoolboy loiters, late
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Bufs and Rebuffs

(Continued from page 858)

Prayers at Constitutional Convention

The author of "Spiritual Background of Americanism" (July) quotes Benjamin Franklin and implies that delegates to the Constitutional Convention had prayer in their meetings. The truth is, Dr. Franklin requested that prayers be given, but others thought it too late in the convention proceedings to begin praying and that such a move might lead the public to believe that dissensions within had suggested prayer. After debate, it became clear why they had not been having prayers: The convention had no funds with which to pay a preacher. A motion that a sermon be preached July 4 and that prayers be held each morning thereafter was also unsuccessful, and the matter ended without a vote on the motion.

William D. Schult
Fresno, Calif.

November Anniversary Issue

My husband and I thoroughly enjoyed your tribute to Joseph Fielding Smith in the July issue. It made him seem so much more real to those of us who do not know him personally. We wondered if you would do a series

of short biographical sketches on the other members of the Council of the Twelve, thus helping all of them to live in our hearts as well as our minds.

Judith E. Carpenter
Salt Lake City

Our November anniversary issue will feature full-page color photographs of members of the First Presidency and Council of the Twelve with accompanying short biographies.

Indians

I was offended when I read "big buck" in reference to an Indian in the August "Last Word." I question its origin and usage. Is this a common Western term?

Prudence Mix
Brooktondale, N.Y.

A point well taken. Though in the past "buck" has been used descriptively by some in speaking not unkindly of their Indian brothers, it perhaps belongs to a period best forgotten.

The Era Asks

The basic idea and the style of the interview feature on the Granite Mountain Records Vault in the Au-

gust so impressed me that I am writing to commend you. Certainly other writers will tell you in detail how well written and interesting the article was. Best wishes to one of the world's finest magazines—both as to content and to format and appearance.

Lamont M. Jensen
Salt Lake City

File References

Bless you! You've made a good start. I notice in my latest issue that you have file references in the Era of Youth section. Since I file all materials, this helps very much.

Evy Masness

Zoroaster

In the August issue, in the upper left-hand corner of page 711, there is a picture of a man. Please tell me who he is and how I might get in touch with him.

Juana Ward
Montebello, Calif.

If you have reference to the artist's model for the ancient prophet Zoroaster, the artist received his idea from an illustration in a national magazine. Zoroaster died in the 6th century B.C.

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How to Gain a Blessing (Continued from page 863)

and the brother of Jared fell down before the Lord, for he was struck with fear." (Eth. 3:4-6.)

This is the principle in action. If you want the blessing, don't just kneel down and pray about it. Prepare yourselves in every conceivable way you can in order to make yourselves worthy to receive the blessing you seek.

Brigham Young illustrated this when he said, "You may go to some people here and ask them what ails them, and they say, 'I don't know but we've got a dreadful distress in the stomach and in the back and we feel all out of order and we wish you would lay your hands on us.'" He said to these people, "Have you used any of the remedies?"—meaning herbs or whatever the pioneers had. "No," they said, "we wish the elders to lay hands upon us; we have faith that we should be healed." President Young said, "Now, that is very inconsistent according to my faith. If we are sick and ask the Lord to heal us and to do all for us that is necessary, according to my understanding of the gospel of salvation, I might as well ask the Lord to cause my wheat and corn to grow without my plowing the ground and casting the seed. It appears consistent to me to apply every remedy that comes within the range of my knowledge and then ask my Father in Heaven in the name of Jesus Christ to sanctify that application to the healing of my body.

"But," he continued, "suppose we were traveling in the mountains and all we could get in the shape of nourishment was a little venison and one or two were taken sick without anything in the world in the shape of healing medicine within our reach, what should we then do? According to my faith, ask the Lord God Almighty to send an angel to heal the sick. This is our privilege."

When we are so situated that we cannot get anything to help ourselves, then we may call upon the Lord and his servants who can do all. But it is our duty to do what we can within our own power.

That is a tremendous principle. In order to teach young people how to approach the Lord and how to prepare to receive what the

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Lord has promised for those who are faithful, we must teach them these fundamental steps. After Moroni had read this great experience of the brother of Jared, he added, "... wherefore, dispute not because ye see not, for ye receive no witness until after the trial of your faith." (Eth. 12:6.)

The grandson of Lehi illustrates this principle also. Enos went out in the mountains to pray and to ask forgiveness for his sins. He closed his brief record about this experience by saying, "And my soul hungered; and I kneeled down before my Maker, and I cried unto him in mighty prayer and supplication for mine own soul; and all the day long did I cry unto him; yea, and when the night came I did still raise my voice high that it reached the heavens." (Enos 4.)

I once read that scripture to a woman who laughed and said, "Imagine anybody praying all night and all day." I replied, "My dear sister, I hope you never have to come to a time where you have a problem so great that you have to so humble yourself. I have; I have prayed all day and all night and all the next day and all the next night, not always on my knees but praying constantly for a blessing that I needed most."

Enos continued, "... while I was thus struggling in the spirit, behold, the voice of the Lord came into my mind again saying: I will visit thy brethren according to their diligence in keeping my commandments. . . ." (Enos 10.)

This is our theme. The Lord will bless us to the degree to which we keep his commandments. Nephi put this principle in a tremendous orbit when he said, "For we labor diligently to write, to persuade our children, and also our brethren, to believe in Christ, and to be reconciled to God; for we know that it is by grace that we are saved, after all we can do." (2 Ne. 25:23.) The Savior's blood, his atonement, will save us, but only after we have done all we can to save ourselves by keeping his commandments.

In *The Sound of Music* is a charming song that says, "A bell is no bell till you ring it; A song is no song till you sing it; Love wasn't put in your hearts there to stay—Love isn't love till you give it away."

Let's expand that theme. A friend is no friend until you defend

him. Tithing is not a principle of truth to you unless you pay tithing. The Word of Wisdom is a truth to you only if you live it. Temple marriage is meaningless to you unless you are married in the temple. Faith is not in evidence in you until it compels you to action. All of the principles of the gospel are principles of promise by which the plans of the Almighty are unfolded to you.

This is one of the most profound MIA themes that could possibly have been chosen. It is important for us to understand its teachings and to teach them to our children. For the truth of this and for the power of this great theme I bear you my humble witness: I know it is true, that "there is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated."

LEAVES

BY LUCILLE CHIDDIX

*I like the leaves of spring
when the tiny buds unfurl
like green flags,
celebrating the end of winter.*

*I like the broad, green leaves of
summer
and the cool, deep shade they cast
for man and bird and beast.*

*I like the leaves of fall
when they turn red and brown and
yellow
and when they begin to come lazily
floating down.*

*I like them when they chase one
another
wildly like children,
hopping hedges and hiding
under rose and lilac bushes.*

*I like the leaves when all
are in brown heaps on the ground
and they swish against our shoes
when we walk.*

*But the trees without their leaves
look so bare and cold and shivery.*



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The Stone Box

(Continued from page 878)

have been reported, one as large as 2' x 1' x ¾" inscribed with hieroglyphs and a smaller one made of lava stone. Some experts believe that cremation may have been practiced and that these boxes were used not only to hold the remains of the dead but also to preserve some of their valuable worldly possessions.

While the writer was in Merida, visiting the ruins of Chichen Itza, he photographed a stone box, the base of which is carved out of one piece of stone and the lid another. It has approximately a 2½' x 2' x 2' exterior and a 2' x 1½' x 1½' interior. The lid is rounded on the top, identical to the description of the stone box that Oliver Cowdery described as the vessel for the golden plates of the Book of Mormon.

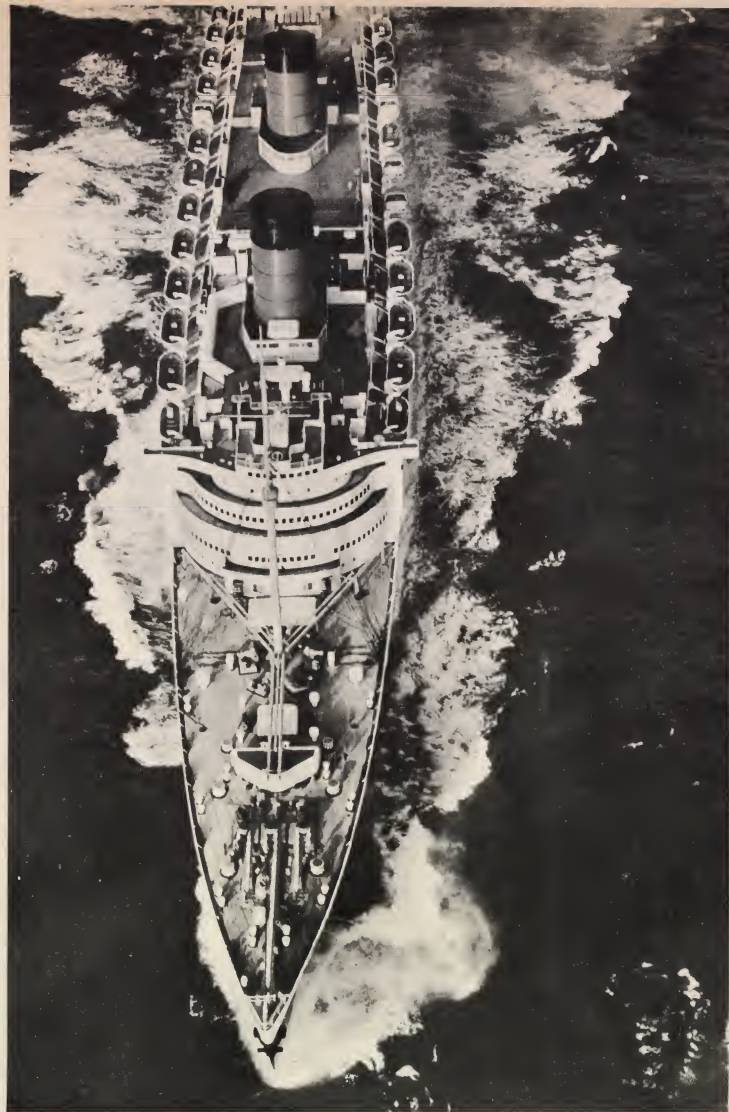
Another stone box was found inside the Temple of Kukulcan on the site of Chichen Itza, Mexico. The attendant at this tourist attraction stated that when this box was uncovered, numerous masonry tools were found inside. Some experts believe that these tools were used in the construction of this famed pyramid.

Thus, the account of Joseph Smith concerning the plates in a stone box is only one of many external evidences supporting the story of the Book of Mormon. It is interesting to note that during the past few years more evidence of this type has been uncovered than during the previous fifty years. Each new discovery only adds to the growing archaeological evidences that parallel the story as told by the Book of Mormon.

THE VICTORY

BY GLADYS HESSER BURNHAM

*A roast well-done,
A steaming pie
With crust all flaky thin,
A cake so high,
Or cookies rich,
Reposing in the bin,
Can hold a spouse
Or truant teen
When nothing else will win.*



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● Fathers walk with their sons in the practice of priesthood responsibility. They are also alert to the assignments of the bishop to their sons, encouraging them in the completion of each assignment. They are equally alert to the needs of their daughters in fulfilling their church responsibilities. Children learn by doing; faith is built by practice in the things that build faith. These are all necessary to the happy and successful upbringing of children.

Fathers and mothers are less alert today to one phase of a child's development than they were forty years ago because of the changes in living conditions. In that day if a child could be interested in a book, he kept himself busy with a minimum of parental participation. Books were supplied, and children read them. Today it is easier to turn on television, where stories are acted out and where the eye sees and the ear hears. Motion brings things to life. It requires less effort for the brain to grasp the detail of an attack by Indians on the fort as shown on a screen than it does to imagine the event from a

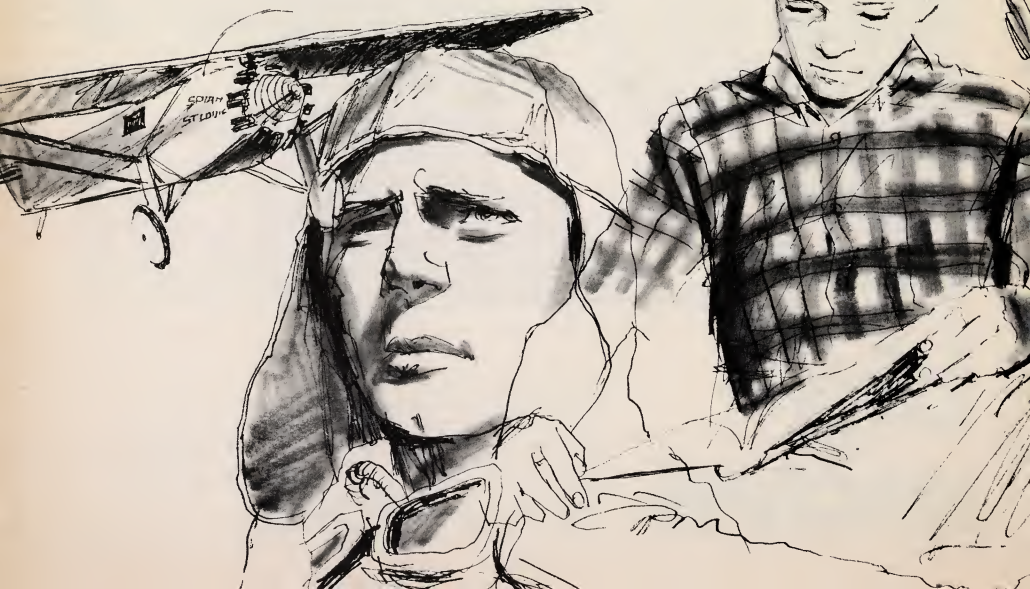
printed page. Somehow, to many of us who are older, it was more satisfying to live the event in our imaginations.

A father can use the printed page as a powerful help in the growth of his sons and daughters by choosing suitable books at the proper times in their lives. Budding adolescence is the time to give youth high purpose. Men and women who act on a high plane of conduct can be strong examples to growing boys and girls. And youth who read of greatness are whetted to imitate the virtues their heroes exhibit.

No boy should grow up not knowing of men "who did great things, not knowing they were great." Fathers will build another bond between themselves and their sons if they put in the hands of their boys gripping, exciting tales of adventures of men who do great things.

What virtues do we holders of the priesthood want to excite in our boys: tenacity of purpose? heroism in its performance? Then we might place in their hands the story of Charles A. Lindbergh and his lonely

From the Lives of



solo flight from New York to Paris. Is there in it a lesson for your boy?

Another man, Robert Manry, sailed a 13½-foot boat across the Atlantic two summers ago. He said that at one point, when he was nearly ready to give up, he found a note from his wife that she had put in a notebook. It read: "Charles A. Lindbergh, flying the Atlantic alone, came to the point where he could go no farther. He was exhausted. His hands were so tired they refused to obey his mind. Then he made this simple prayer: 'God give me strength.' From that moment, he declares, he sensed a third part of himself, 'an element of spirit,' which took control of both mind and body, 'guarding them as a wise father guards his children.'"

Perhaps this book might fortify your boy someday when he needs to be reminded that great men pray for help. The story of Robert Manry's crossing the Atlantic in a small boat is also one of the great adventure stories of our times. His book, *Tinkerbelle*, should be read by every boy of teacher and priest age.

There are other books about great men and great deeds. Has your boy ever read the account of Mal-

lory's heroic struggle to within 800 feet of the top of Mt. Everest, forty or so years ago, before modern science produced oxygen in portable form? He might learn from that story a valuable lesson in perseverance. Or has he read how Robert Falcon Scott, beaten for months by unexpected blizzards, made it to the South Pole only to find that Roald Amundsen had already been there? Scott and his associates died on the return trip home in their heroic effort against time, strength, and the elements. Your boy might profit from Scott's last words—the last word trailing off as his hand failed in his attempt to write: "For God's sake take care of my wife and children."

Another book tells the story of Enos A. Mills, Colorado nature guide, who rode a snow avalanche and lived. Snow-blinded, he found his way for six miles from the continental divide to a cabin in the canyon below. How he accomplished this feat is a marvelous revelation on man's instinct and determination.

We could go on. Fathers, preside over your families, but let great books of men's and women's accomplishments stir your boys and girls. No television can do it, but books can.

Great Men



A plea for youth to read more good books--and view less TV.

The Presiding



Dean J. Rogers, bishop of the Logan (Utah) 15th Ward, has been a priests adviser, Sunday School superintendent, explorer leader, scoutmaster, and bishop's counselor.

It Seemed Impossible—But Help Came

Recently our ward was assigned the sugar beet crop on the stake welfare farm. All summer we watered, weeded, and cared for the beets. But the day we had planned to harvest brought rain and snow. Trucks mired in the mud, and beet topper equipment could not move. Harvesting the beets looked like an impossible task.

We decided to harvest them by hand, and despite the cold, snowy weather, many ward members turned out. Horses were used to lift the beets, cleated tractors pulled our trucks, and we went to work. But the work was slow, and despite our efforts, it was clear that we were not going to complete the task.

We made it a matter of prayer and asked for divine help. Somehow, members of Delta Phi Kappa, returned-missionary fraternity at Utah State University, heard of our difficulty. Soon 46 fraternity members poured out on the field, some with bare hands and in tennis shoes. Despite the snow, frozen ground and beets, mud, and bitter cold weather, the cheerful banter of the returned-missionary group made the work enjoyable. In two days the harvest was completed. The unselfish spirit of the fraternity members, coupled with the Lord's blessing in helping us with our task, is a testimony of the Lord's concern with the welfare program. D.J.R.

Bishopric's Page



Charles Golden Schiess, bishop of the Santa Monica (California) 2nd Ward, has been a bishop's counselor, ward MIA superintendent, and counselor in the elders quorum.

A Faithful Counselor Earns His Ph.D.

When I was first called to serve as bishop, I selected two very fine young men as counselors. One of them was about 30 years old, had been in the service, and was father of five children. He desired a good education and had already acquired a master's degree before coming to UCLA to work on his Ph.D.

Of all the men in our ward, he probably had less time to be a bishop's counselor, but he accepted, knowing that his study time would be in the small hours of the morning. During the next two years his schedule was an impossible one. His assignment entailed supervision of the Primary and MIA, and he cared for them meticulously. Meanwhile, our ward and stake were involved in a building program, and he and his eldest son were at the building site as often as anyone. His wife was a den mother and worked in the Primary.

When the time arrived for the oral tests for his Ph.D., he asked me for a blessing. He was to take the tests on a Monday. On Sunday, the day before his tests, he, his wife, and his children fasted and prayed. They gathered that evening in the bishop's office. When we finished giving the blessing, we all had tears in our eyes.

He was promised that the Lord would help him recall all that was necessary for his tests and that he would successfully complete his Ph.D. requirements. Through the faith of his family, his bishop, and himself, he knew that he would succeed—and he did. It has been a memorable testimony to show how the Lord blesses those who are faithful. C.G.S.



Brian Neville King, bishop of the Manchester (England) Ward, has been ward and stake Sunday School superintendent, stake missionary, branch president's and bishop's counselor, and high counselor.

What a Good Wife Means to a Bishop

Tonight my wife is at the hospital awaiting the birth of our sixth child. Our children are asleep in bed, and the late hour precludes my doing more work attendant to my calling as bishop. As I sit here alone—my house empty of the beautiful presence of my wife—I realize what a great blessing a good wife is to a man.

During my various church callings and activities, my wife has been the one who has carried the burden of extra household and family duties. She has tended the children while I was helping with the new church building. And she has written much of the correspondence and sent encouragement to the Sunday School officers under my charge. It is my wife who normally encourages me at this hour, and it is she who shares equal concern and love for all the members of our ward.

When men of the priesthood are called to serve, it is their wives who determine their degree of success. And yet, the more we give of our precious hours to our fellowmen, the greater is the love that develops within our marriage and family, because we see one another in an unselfish light. Our love is returned tenfold. I am sure these sentiments are not mine alone. How many others this night are also thankful for the greatest inspiration in anyone's life—their marriage partner? B.N.K.

●“Y” know, if it wasn’t for vegetables, me an’ you could be good friends.” Dennis the Menace, with arms folded, said these words as he looked up at his mother.

How many of our children have had the same thoughts? Yet vegetables are friends to all of us, and the tall wall built between mother and child by insistence on eating vegetables can be laid low by proper preparation and serving of these vitamin carriers.

Often vegetables are unappetizing because they are overcooked and drowned in quarts of water; they are soggy, colorless, and tasteless. A good cook can make any vegetable a favorite. Get acquainted with the endless variety of vegetables that range through the alphabet from asparagus to zucchini. Know just how to season each one with spices, herbs, bouillions, sauces, lemon juice, and butter. You can turn your family into vegetable lovers if you cook vegetables to the crisp-tender stage and take care to balance color, texture, and strong and mild flavors. The come-and-eat-me look of vegetables is enhanced by the way color, flavor, and texture are combined.

Vegetables bring the out-of-doors into the dining room and roses into young cheeks. They are the best vitamin source with no extra charge. Why buy vitamin supplements for your normal, healthy family when the gardens are full of them? Capture all the goodness of vegetables by cooking them in very little water for just a short time.

Be an artist and paint a picture on your table with scarlet tomatoes, ruby-red cabbage, orange pimentos and carrots, and emerald peppers, cucumbers, and peas. The variety of vegetables is endless any season of the year.

Fresh-from-the-garden vegetables are best, but do not belittle the canned and frozen varieties. Canned vegetables are delicious. To retain their nutrients, drain

VEG- ETAB- LES

are vitamins

TODAY'S FAMILY
FLORENCE B. PINNOCK, EDITOR



the juice from the can and condense it by boiling; then add the vegetable and heat just to boiling. Frozen vegetables are best if you reduce the amount of liquid called for and also the length of cooking time.

You, as the cook, can be good friends with your family if you subtly season, quickly cook, and attractively serve the bounties of the garden.

Vegetable Varieties

1. Vegetables need not be “plain Janes”—the corn, pea, and bean cooked in salted water variety. Be daring; introduce your family to the unusual—herb-baked summer squash, pumpkin squash with sour cream, artichokes, zucchini with carrots, seasoned with thyme and butter. This list could go on and on; use your imagination.

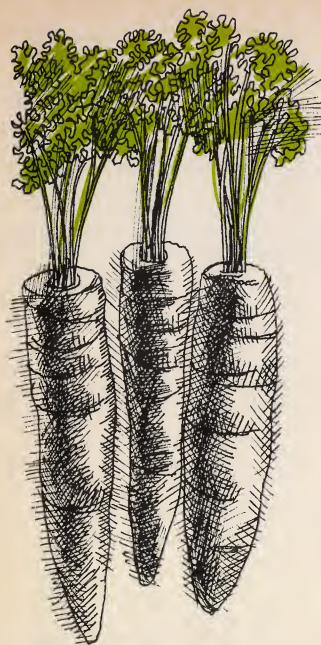
2. Try adding salt, salad oil, lemon juice, and a clove of garlic as you boil artichokes.

3. Serve “nibble vitamins” often—crisp celery trees, carrot curls, radish roses, cauliflowerets, tender young peas in pods, and fresh green string beans. Who would choose plain starch and fat to eat when a feast can be served direct from the garden to the table?

4. Add caraway seeds and a little vinegar to cooked red cabbage. Second helpings will follow.

5. Add sour cream to cooked baby limas and taste with zest.

6. *Asparagus and Pea Casserole.* Place cooked asparagus and peas in layers in a casserole topped with the following sauce and garnished with buttered crumbs. Sauce: 2 cups juice from the cooked vegetables, 2 tablespoons each of butter and flour, 1 cup grated Parmesan cheese, 3 eggs beaten separately. Melt the butter; add the flour, and slowly add the vegetable juice. Let thicken and then add the beaten egg yolks to the sauce. Fold in the beaten egg whites. Bake at 350 degrees F. until bubbly and brown on top.



7. Carrots are not bland if you grate them and simmer in a small amount of water to which is added salad oil (1 tablespoon), garlic salt, and pepper to taste.

8. For something extra, cook together carrots and celery (both cut on the bias), season with salt, pepper, a dash of sugar, and melted butter. Garnish with minced chives.

9. Try grating beets before cooking them; season well with salt, pepper, a dash of sugar, and a little lemon juice.

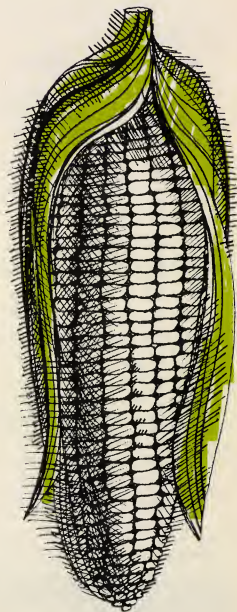
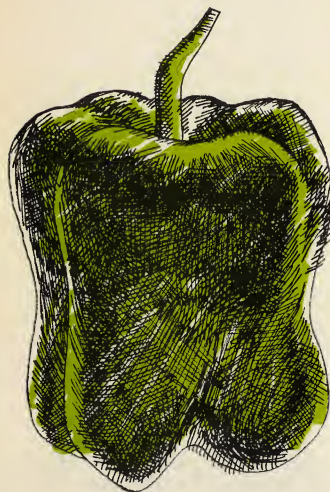
10. *Autumn Beans.* 2 cups dried kidney beans; ½ pound salt pork, chopped; ¼ cup salad oil; ¾ cup chopped onion; 1 clove garlic, finely chopped; 1 tablespoon dark corn syrup; 1 large can tomatoes, undrained; 1 teaspoon dry mustard; 1 teaspoon chili powder; salt to taste; 2 tablespoons vinegar. Cover beans with water and let stand overnight in refrigerator. Next day drain the beans and put into a large kettle. Add salt pork and cover with cold water. Cover the pan and simmer until beans are just tender. Drain. Cook the garlic and onion in the salad oil until tender; add to the beans along with all the other ingredients and 1 cup of the bean juice. Bake uncovered about 1 hour at 350 degrees F.

11. *Saturday Night Beans* are navy beans and chicken covered with water and seasoned with bay leaf, salt, pepper, and chopped onion, simmered until beans and chicken are tender. Serve in large bowls with crusty French bread.

12. Such vegetables as asparagus, carrots, green beans, celery are all more attractive cut on the diagonal.

13. Green beans are made flavorful with a dash of cloves and nutmeg, or with parsley and chopped green onions, or with chopped green onion, green peppers, minced parsley and seasoned with marjoram and rosemary.

14. *Fall Succotash;* 5 slices bacon, chopped; 1 large onion,



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chopped; 1 green pepper, seeded and finely chopped; 3 cups peeled, seeded pumpkin, cut in ½ inch cubes; 1 large can tomatoes; 1 cup uncooked sliced green beans; 1 package frozen whole kernel corn; 1½ teaspoons salt; ½ teaspoon garlic salt; ¼ teaspoon pepper. Fry the bacon until crisp; drain and return ¼ cup of the fat to the frying pan. Add the onion, green pepper, and pumpkin; cook, stirring occasionally, for about 5 minutes. Add the other ingredients; cover; simmer until the pumpkin is tender. Sprinkle the bacon on top when serving.

15. Avocados add much to a casserole. Just halve and peel and place cut-side up in a casserole. Cover with heated chili beans or creamed tuna or creamed corn and hard-cooked eggs. Cover with buttered cracker crumbs and leave in a 300 degree F. oven until bubbly and brown.

16. You can do almost anything with a tomato—slice it—peel it—stew it—bake it—juice it—jam it.

17. Beans come in all colors, sizes, shapes, and textures. It is interesting and delicious to use four or five varieties together for a vegetable dish or salad. One of my favorites is *Twin Pickles*: Use 1 large can yellow wax beans and 6 medium carrots. Scrape and cut the carrots in 2-inch lengths. Combine 1½ cups sugar, 1½ cups vinegar, 2 tablespoons prepared mustard, 1 teaspoon mustard seed, 2 sticks cinnamon, 3 whole cloves, ½ teaspoon instant minced onion. Simmer 5 minutes, strain, and add the beans and cooked carrots. Cover and refrigerate overnight. Serve as a salad drained on crisp greens or as a relish for meat.

18. Try baking your frozen peas. Place 2 packages of frozen peas in a buttered casserole with one can thinly sliced water chestnuts, drained. Season with salt, pepper, and butter. Cover and bake at 350 degrees F. for half an hour or until peas are just tender.

19. Add a dash of rosemary to

the water for cooking peas and note the delicious difference.

20. To make a tempting casserole, add shredded cooked carrots to cooked rice and season with onion, salt, pepper, and grated American cheese. Add a beaten egg to hold all together and place in a buttered casserole. Top with more grated cheese. Bake about 30 minutes in a 350 degree F. oven.

21. *Zucchini and Lima Beans* go together and add something to each other. To make a delicious dish, add 1 package of cooked frozen small limas to 4 thinly sliced zucchini; 1 can sliced mushrooms, drained; 1 can mushroom soup; minced onion; salt; pepper; chopped parsley. Put in covered casserole and bake for 30 minutes. Sprinkle with sliced almonds and butter and put back in the oven uncovered until bubbly and golden brown.

22. Vegetables can be disguised in many ways. Try serving *Corn Fritters* for lunch. They're good served with large, sliced beefsteak tomatoes. Chop 1½ cups drained whole kernel canned corn and add 1 cup flour, 1 teaspoon baking powder, 1 teaspoon salt, and a dash of pepper. Beat 2 eggs separately. Fold the yolks into the batter; then gently fold in the egg whites. Fry tablespoonfuls of the batter in salad oil, turning to brown on both sides.

23. When you cream onions, add mushrooms and season with nutmeg and thyme. For that extra something, sprinkle with toasted, slivered almonds.

24. Green beans are good with drained, sliced water chestnuts. Add butter and salt and pepper to season.

25. When I was young, all of our vegetables were served in what we called milk gravy. Now we call this cream sauce. It sounds more appetizing, doesn't it? Next time you serve *Spinach*, serve it creamed with chopped egg. Cook 2 packages frozen spinach in unsalted water just until tender; drain. Stir

in 1 can condensed cream of chicken soup and 2 hard-cooked eggs, chopped. Heat. Thin to desired consistency with a little milk. Season to taste with salt and pepper and a dash of paprika. This amount will make 6 good servings.

27. Have you tried cooking zucchini in tomato juice? It's good. It is also something special cooked in chili sauce, especially if you are careful not to overcook the zucchini.

28. To cook frozen corn, use milk instead of water. Also add a dash of sugar—it seems to bring out the flavor. This is true of almost every vegetable, but remember to add only a tiny sprinkle of sugar.

29. One-half teaspoon of curry added to a combination of whole kernel corn and peas brings out the best in each.

30. Eggplant is seldom used, but so much can be done with it. When I was young, Mother used to make a delicious fall lunch with sautéed eggplant, sliced tomatoes, corn on the cob, and hot crisp homemade grease cakes (fried bread dough). This was eating to be long remembered. To *sauté eggplant*: Peel and slice to ¼-inch thickness. Dip the slices into 2 slightly beaten eggs mixed with 2 tablespoons flour that's been seasoned with salt, pepper, and paprika. Sauté in a heavy skillet in butter or bacon drippings.

31. *Lettuce* is a delicacy when butter-steamed. Choose any variety

of sweet, mild-flavored lettuce. Wash it well and shake most of the water off. Coarsely chop the lettuce and measure. Each serving will take 1½ cups. For 6 cups of lettuce, melt 2 tablespoons butter; add the greens to the melted butter. Stir well and cover the pan. Stir occasionally until the greens are wilted—it only takes one or two minutes. Salt and pepper the lettuce to taste and serve immediately.

32. *Cabbage* that even a cabbage-hater will like: For 3 servings shred 2 cups of cabbage; put into top part of double boiler with ¾ cups rich milk, 2 tablespoons butter, and salt and pepper to taste. Cook over boiling water, covered, for about 20 minutes.

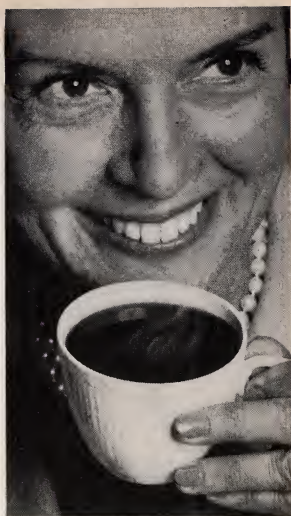
33. Add cumin to bean soup or, for that matter, to most navy and chili bean dishes. It adds a mysterious something you will like.

34. Chives, like onions, can be added to improve most vegetables.

35. Caraway seeds added to *new potatoes* make them special. To 2 pounds of new potatoes (cooked), add ¼ cup cream, ¼ teaspoon white pepper, 2 tablespoons butter, ½ teaspoon salt, and 1 tablespoon caraway seeds. You will love this zipped-up homespun dish.

36. Broccoli takes lemon juice—1 tablespoon to the frozen package. After it is cooked tender-crisp, garnish it with grated lemon peel and slivered almonds. Brussel sprouts are good sprinkled with butter-toasted crumbs, chopped walnuts, and sharp grated cheese.

These three dozen suggestions are just a beginning of what can be done with vegetables. Live adventurously and try your hand at concocting new vegetable dishes. Experiment with herbs and spices and combining different vegetables. You may not become the world-renowned author of a book on vegetable cookery, but you may become a star at your own table, and you and your family and vegetables will be friends forever.



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Hampered by a Hemline (Continued from page 871)

Lisa didn't answer. She sat in the outer office until her mother came.

"Lisa, dear," Mother started, but Lisa interrupted.

"Don't say anything. I'm so mad. I don't see how I'm ever going back to class. Everyone will laugh."

"Lisa, you took a calculated risk. You were brave enough to do that. I'd say you were brave enough..."

Her class was alerted by the turning doorknob. When she went in, every eye in the room swept up and down her changed dress.

Mr. Gregg said, "That was a short change, Lisa," and that gave everyone a chance to laugh at his pun.

Bonita wrote her a note: "Good try, anyhow. You'd think they'd want Union High girls to be sharp dressers. Some people would rather have rules than style, I guess."

Diane whispered, "If you want us to, our whole gang could come to school in real short dresses. He couldn't send us all home."

"You want to bet?" Lisa whispered back.

Not being able to wear the dress to school was only part of the larger issue as it began to dawn on Lisa. The blue mohair shift hung in the closet because there was *nowhere* to wear it. If she wore it to a school event, she could be sent home because kneecap length was kneecap length, night or day, at Union High. Somehow it didn't seem to be the sort of dress you could wear to church either.

Lisa would push the dress to the back of her closet, but she would come home to find it out front again. Mother, of course. Once she even found a note pinned to it: The Basket. She had been too provoked to laugh at the name and the implication—putting all her eggs in one basket. She had done just that. The dress she couldn't wear had cost the price of two dresses she could wear. And there it hung.

To Diane and Bonita and to almost everyone at school, Lisa was something of a heroine because she had bucked the school rules. But she didn't feel like a heroine, not with \$30 invested in a dress she couldn't wear.

What had gone wrong? Had the magazines let her down? Dresses as short as her blue shift appeared in her favorite magazines, and that had encouraged her to buy the dress. Of course, how could magazines know about Union Township High School and the rules that Mr. Barnett thought were so important? They were reporting what was being done in other places, places like New York and California.

So the fault was Schneider's Department Store. They should have known that a dress that short wouldn't go at Union High. They were right here in the same town. They should have asked Mr. Barnett, and if he told them about the kneecap rule, then they shouldn't have sold the dress. . . .

Mr. Schneider himself interviewed Lisa Pringle in his office on the mezzanine of the store.

"My dear, I buy what I think I can sell. You bought the dress. It was a bona fide sale. You must have thought you could wear it." He looked up as someone came to the door. "Come in, Mrs. De Angelo. I have one of your customers here. Do you remember selling her a blue mohair shift?"

Mrs. De Angelo smiled at Lisa. "Yes, I remember," she said. "You liked that dress a lot. I hope you wear it with happiness."

"She isn't wearing the blue dress with happiness, Mrs. De Angelo. It is too short for her school."

Mrs. De Angelo's face clouded with concern.

"A pity. You looked so beautiful in it. But it was short. Didn't your mother talk to you about it?"

Lisa nodded. She was getting pretty bitter about the whole deal. Mr. Schneider had his money; Mrs. De Angelo had her commission; and Lisa Pringle had her dress.

She felt very foolish now, with no case at all.

"I just thought that since Schneider's had that dress to sell, I could wear it anywhere."

"I buy . . ."

"What you think you can sell. I know. And I bought. Thank you, Mr. Schneider. You've been very patient."

So it was Lisa Pringle who had goofed. Mr. Schneider may have read the same magazines she did. He bought the blue dress because he had thought he could sell it.

And he had sold it. To Lisa Pringle.

She was conscious of music pounding out of the record store. It was one of those recordings that her favorite radio station said that no Union Township High School student would be without.

And then she stopped.

Why did the station think that no Union High student would be without it?

Who says it is even a good record?

Even if it is good, do I have to buy it?

She didn't buy it. And Lisa was thoughtful all the way home.

Was she being exploited? Surely she and her friends, some of the best students in the school, were too smart to be exploited.

Mother knew about her visit to Mr. Schneider.

"What were you there for, Lisa?" she insisted.

"I told him I thought he should find out about school rules before he sells us dresses that we can't wear. He said he buys what he thinks will sell. I should have told him the past tense of buy is bitten. He's got my money, and Mrs. De Angelo has her commission. Oh, yes, Mrs. De Angelo thought I might find a short friend to sell it to. Isn't that ducky? And there's all those records. Who said they were good? Who said . . ."

Mother had started laughing when Lisa had said the past tense of buy is bitten.

"Now, Lisa, you are beginning to think like a woman instead of a child. When I said you were being exploited, I meant that when you use your very considerable means to buy without thinking, when you let someone else tell you what's good, what you want, what you should buy, then you're a sitting duck."

"Why doesn't someone stop them?" Lisa demanded in an outraged tone. "Who gives them the right to do that to kids?"

"The kids themselves. You've got money, and they want it. They use advertising to build up your desire for certain things. They tell you that something is very popular with all the other kids, that you'll be out of the 'in group' if you don't have it. Advertising gives you a chance to judge for yourself, if you don't let it control you. You are in charge of your



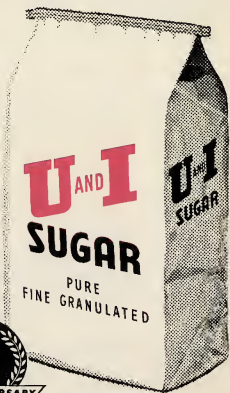
The U and I Sugar factory at Lehi, Utah, where sugar was first produced in the Mountain West.

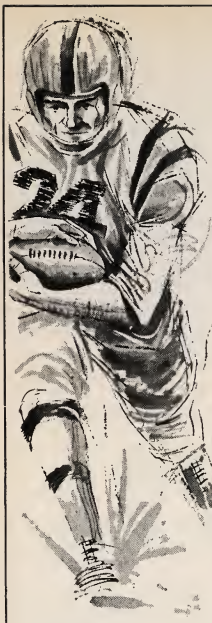
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"It's like that kneecap rule. If you recognize that radio stations and magazines and stores are in the business to sell to you, you can protect yourself. Or you can go against the rules and get taken. In my adult book, to be 'had' by advertising is pretty stupid."

Just knowing this now didn't make the blue shift any more acceptable at Union High School, and it didn't give Lisa any return on that stack of old records. But she wasn't stupid. Advertising had got her into the mess. Let advertising get her out of it.

She chewed up a couple of pencils over her ad for the school paper.

"HAD by the kneecap rule; will sell blue mohair shift, worn once. Was \$30. Is \$20. *Caveat emptor*, if you're taller than 5'. Records, 10 for \$1. L. Pringle, Room 209."

Polly Leslie was short enough and smart enough to buy the blue shift, and Lisa sold more than half her hoard of records.

"I'm going to see Mrs. De Angelo," she told her mother after she had collected the money from Polly. "You want to be along when I make like a consumer instead of a nitwit?"

"I wouldn't miss it," her mother said.

Mrs. De Angelo remembered Lisa.

"This time I will face reality," Lisa told her. "We don't show our knees at Union High. No matter what Paris says, no matter what London says, at Union High we go by what Mr. Barnett says."

"Show me something that covers the kneecap but still doesn't look like yesteryear."

Mrs. De Angelo found some dresses and took Lisa to a dressing room; then she must have called for Mr. Schneider, because when Lisa came out to model a dress for her mother, he was there.

"Well, Miss Lisa, I'm glad you're back."

"The past tense of buy is bitten," four Lisas told him from the mirrored box, "unless you learn to shop." Four Lisas posed elegantly. "From now on, it's *caveat mercator*."

Mr. Schneider considered all four Lisas with a fatherly smile. "You started me thinking," he said. "I could get a lady from

New York to come to the store to give a course on buying, if you and your friends are interested. She'd tell you what to look for in clothes and accessories. It's a good course. I thought if you got the word around school . . ."

"Advertise? Very good."

"Yes, you advertise it for us and I'll pay you for your trouble. You've got a pretty good head on you, Lisa. If you were older, I could use you here at the store."

All four Lisas whirled into one, right in front of Mr. Schneider. "I'm getting older every day, Mr. Schneider. I'd love to work here."

Mr. Schneider chuckled. "You've got enthusiasm," he said. "Start with this consumer thing. I'll get in touch with the lady and let you know when it will be. You bring in the girls. If we work together all right on that, you've got a job here in the store."

Lisa's new shift met the kneecap requirement, and she held tight to its box to keep her feet on the ground on the way home.

"Sometimes you grow up faster in a few days than you do in years, don't you? I should have known Mr. Barnett wouldn't change, but I never thought I would change so much."

Home Teaching

(Continued from page 875)

the Church, regardless of age, have things to talk about regarding spiritual goals and suppression of weaknesses.

Now, with that understanding of the role and mission of home teaching to the membership of the Church, why wait? Why tolerate this long-extended warm-up period to getting the real job done? Let us begin our self-improvement projects in partnership with home teachers now! It will require a good dose of humility, but this saintly virtue never hurt anyone; it is the forerunner to progress and repentance.

Step one toward this "spiritual payoff" is for husband and wife to discuss their ambitions and goals for family unity and development.

Step two is to make an appointment with your home teacher to enlist his help and support.

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eral weeks went by before we called our home teacher. Then one night I said to my wife, 'If you haven't any other plans tonight, I feel we should make that visit to our home teacher.' She agreed and we telephoned for an appointment.

"As we went into his home, he seemed pensive and apprehensive at first. After we bared our souls, admitted our failings, and expressed our needs, we asked him to help us achieve our family goal. He then responded eagerly, saying:

"You came tonight as an answer to my prayers, though you don't realize it, I'm sure. I really can't believe this is happening to me. My fears were heightened when you asked to come over to see me tonight. But since you have been considerate enough of me to confide in me, let me also trust you with my personal burdens.

"I was recently asked in a letter from our priesthood leader to give up two of my families who had children, so other brethren in our ward would have opportunity to engage in home teaching. I thought about it for several days and then asked to be permitted to continue teaching them. When my priesthood leader persisted, I said that if I must give up two families, I would prefer to keep the ones with children. Since I was engaged in Mutual work and have always taken a keen interest in youth, I wanted to maintain this contact.

"After I explained my position, I was jolted to hear him reply: 'We are taking these two families away from you because the parents have informed us that, because of the directness of your approach to them regarding their church activities, their children request

that you do not call upon them again."

"I was shattered! My wife, sitting in the kitchen with me at the moment, saw my face turn red and heard me stammer a weak reply. It further hurt me to have to reveal my failure to her and to seek her understanding. As a convert to the Church, a returned missionary, an active member in ward and stake activities, I was just not prepared for this experience. I had always been accustomed to receiving praise for my efforts. Yet here I was now, a failure.

"For weeks this experience has preyed on my mind. You may have noticed that I didn't come to your home at all last month. I worried that I might somehow have failed you too and said something that might have offended your children. I decided it would be best that I not come to your home again. Finally, last week I began praying that the Lord would help me.

"That's why I held my breath when you said you had come to my home tonight to help me with my home teaching. I couldn't take any more criticism. But now I'm so grateful you came. I wish my wife had been here tonight to hear our conversation so that she could share with me the joy of this evening. My prayers have truly been answered."

Such dramatic results may not always come from following this recommended procedure, but if it is approached prayerfully, only good can emerge. Truly the membership of the Church could surge toward true sainthood if all families turned to such consultation with these servants of God, their home teachers.

Rod and Root of Jesse

(Continued from page 869)

future. As the "rod" or "servant in the hands of Christ," Joseph Smith fits naturally into Isaiah's prophecy, and it is easy to understand why Moroni quoted and explained Isaiah 11 to him.

Despite this reasoning, we still have the uneasy feeling that better proof of Joseph Smith's being the "rod" should be available. I believe there is better proof and that it is found in Doctrine and Cove-

nants 113:5-6, which reads:

"What is the root of Jesse spoken of in the 10th verse of the 11th chapter?

"Behold, thus saith the Lord, it is a descendant of Jesse, as well as of Joseph, unto whom rightly belongs the priesthood, and the keys of the kingdom, for an ensign, and for the gathering of my people in the last days."

In order to assess this explanation intelligently, let us turn to Isaiah 11:10:

"And in that day there shall be

a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious."

A closer translation of the original may be given here:

"And it shall come to pass in that day, that the root of Jesse, that standeth for an ensign [sign, signal] of the peoples, unto him shall the nations seek; and his resting place [refuge, residence] shall be glorious."

Quite obviously the "root of Jesse" is a man, a descendant of Jesse and Joseph (as the Lord explains), who seems to have a great mission to perform in connection with gathering the remnant of Israel, as explained in Isaiah 11:1-16. I suggest that the "rod" of verse 1 and the "root of Jesse" of verse 10 refer to the same man, Joseph Smith. If the "rod" in D&C 113:4 is the "servant in the hands of Christ, who is partly a descendant of Jesse as well as of Ephraim, or of the house of Joseph," note that in verse 6 he seems to be more closely defined as a "descendant of Jesse, as well as of Joseph, unto whom rightly belongs the priesthood, and the keys of the kingdom, for an ensign, and for the gathering of my people in the last days." (Italics added.) Who better fits the description of the words in italics than Joseph Smith? (See D&C 27:12-13; 86:8-11; 110:1-16; 115:18-19.) He rightly holds the priesthood and its keys by lineage, and surely no one disputes the fact that the keys of the "gathering of my people" were conferred on him by Moses in the Kirtland Temple, April 3, 1836.

But there are others who think differently. For example, a thoughtful brother from the eastern seaboard writes:

"In your . . . Sunday School gospel doctrine manual, 'The Old Testament Prophets,' page 41, . . . you give your opinion that the rod to come forth from the stem of Jesse, mentioned in Isaiah 11:1, and the root of Jesse, mentioned in Isaiah 11:10, are the same person, whom you believe is Joseph Smith. You give as evidence the fact that he holds the keys of the priesthood in this dispensation and also the keys of gathering, as mentioned in Isaiah 11:10.

"However, if we look further, we find that D&C 113:4 identifies the rod as a person who is partly a

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descendant of Jesse as well as of Ephraim. Jesse, of course, was the son of Obed and grandson of Boaz (partly a Canaanite through Rahab) and Ruth (a Moabite, descendant of Lot). Brigham Young, in a discourse delivered in the [old] tabernacle on April 8, 1855 (*Journal of Discourses* 2:269), stated that Joseph Smith was a pure Ephraimite. Pursuing this subject further, we find that in Isaiah 11:6-9 the discussion is clearly of the millennium. Then in verse 10 we read that "in that day there shall be a root of Jesse."

"It seems clear, then, that the root of Jesse cannot be Joseph Smith, but a future leader who has the specified lineage and who will also hold the keys of the priesthood and of gathering, undoubtedly passed down through successors of Joseph Smith."

This position claims that the "rod" of Isaiah 11:1 cannot be Joseph Smith, because he was a "pure" Ephraimite (i.e., all of his blood ancestors were strictly of Ephraimite stock); hence he could not be of mixed stock, as is the person described in D&C 113:4. Nor can the "root of Jesse" in Isaiah 11:10 be Joseph Smith, because the subject matter just preceding deals with the millennium, and the phrase represents a future leader who has the specified lineage mentioned in the Doctrine and Covenants.

Can this reasoning be answered? Which position holds the truth?

First, the latter position fails to give Joseph Smith the prominent role that one naturally expects Moroni to give when he appeared to the Prophet.

Second, the crux of the latter argument is that Joseph Smith was a "pure" Ephraimite and not a descendant of both Jesse and Ephraim. Unfortunately, President Brigham Young did not give an explanation of what he meant by a "pure" Ephraimite; nor is there any scriptural evidence, ancient or modern, to support the view that Joseph Smith would be descended from blood lines that were strictly of Ephraim. Not only that, but modern genealogical research shows the Smith ancestry traced back through English and other European stock, including English kings, as far back as Charlemagne. Joseph Smith's ancestry, like many

others in the Church, was bound to include lines of gentile as well as Israelite stock. I know of no reputable genealogist who would claim that all of Joseph Smith's ancestors were strictly Ephraimites.

Third, the argument cannot be proved that "and in that day there shall be a root of Jesse" refers to the millennial era. Using similar logic, one might claim that the words in verse 11, referring to the gathering of Israel, also refer to the millennium, because they say, "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people. . . ." But the Lord began to "recover the remnant" in Joseph Smith's own day; the words do not refer to the millennium alone.

If one examines the phrase "and in that day" in Isaiah 11:10-11 and 12:1, 4 (chapter 12 is in the context), he will perceive that Isaiah was speaking of a whole era that would last from Joseph Smith's day (the gathering of Israel in Isaiah 11:11) until the Lord was actually in the midst of his redeemed Israel during the millennium. (Note: "Great is the Holy One of Israel in the midst of thee." [Isa. 12:6.])

Isn't it more reasonable to believe that when Moroni appeared to the Prophet Joseph Smith, he would explain that he (Joseph) was the "rod" (Isa. 11:1) whom Isaiah saw "on whom there is laid much power" (D&C 113:4)—indeed, that he was the "root of Jesse" (Isa. 11:10) unto whom "rightly belongs the priesthood, and the keys of the kingdom, for an ensign, and for the gathering of my people in the last days"? (D&C 113:6.) Moroni would explain to Joseph the great role he was destined to play in the era of gospel restoration as a "servant in the hands of Christ" as seen by Isaiah.

There is still another problem in connection with the "root of Jesse" in Isaiah 11:10. In Romans 15:12 the Apostle Paul expressly quotes this passage from Isaiah and seems to imply—as many theologians believe—that Christ is the "root of Jesse." (See Rev. 5:5; 22:16.) If so, it would then appear that Paul contradicts the revelation in the Doctrine and Covenants that, as we have already seen, explains that the "root of Jesse" is "a descendant of Jesse, as well as of Joseph, unto whom rightly belongs

the priesthood, and the keys of the kingdom, for an ensign, and for the gathering of my people in the last days." The Lord, speaking through the Prophet, does not really identify the "root of Jesse" as Christ; otherwise he would have said so, as he did regarding the "stem of Jesse" of Isaiah 11:1. (See D&C 113:3, 4.) So we are confronted with a dilemma: Does Paul really identify the "root of Jesse" as Christ, thus contradicting the Doctrine and Covenants, or is there some other explanation?

It is well known to New Testament scholars that Paul often quotes texts with little regard for the original context, as one may see in Romans 9:11, and more especially Hos. 2:23 and 1:10, as cited in Romans 9:25-26. Scholars even question to some degree Paul's interpretations of the texts he quotes in Romans 15:9-12, which is of present interest to us. It appears that the great Apostle to the Gentiles equates the "root of Jesse" (Isa. 11:10) with the Christ in Romans 15:12. This means that his interpretation of the "root of Jesse" is at odds with that in D&C 113:6. But a reasonable explanation can be found.

A careful examination of the Greek text of Romans 15:12 demonstrates that Paul is closely following the Septuagint (LXX, Greek trans.) text of Isaiah 11:10 rather than the Hebrew. As a matter of fact, the LXX version is only a paraphrase of the original Hebrew. Moreover, it is to be noticed that the Greek version of Isaiah 11:1 translates the Hebrew text, "stem of Jesse," as the "root of Jesse" and uses the same phrase in Isaiah 11:10. The Greek word *riza* (root) is used in both verses to translate different Hebrew words. It would not be difficult for Paul to discern that the "root of Jesse" of the LXX text of Isaiah 11:1-5 was the Christ. And when he noticed that the phrase "root of Jesse" was used again in verse 10, he would naturally assume that it, too, had reference to the Christ. There is also a possibility that Paul may never have studied the original Hebrew text of Isaiah 11:1 and 10 sufficiently to determine by the power of the Spirit all of the facts made known about them to Joseph Smith. At any rate, Romans 15:12 does not reveal such knowledge.

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"... SHOULD ONE MAN DIE IGNORANT ..."

RICHARD L. EVANS

On the worth and appraisal of man and his mind, Henry Giles said: "Man is greater than a world—than systems of worlds; there is more mystery in the union of soul with the body, than in the creation of a universe."¹ "Mystery," yes. "Greatness," yes—along with limitless potential and possibilities. On the opposite side, lest we become too self-assured, too impressed with ourselves, we would cite this sentence: "Human vanity can best be served by a reminder that, whatever his accomplishments, his sophistication, his artistic pretension, man owes his very existence to a six-inch layer of top soil—and the fact that it rains."² It is apparent that we still need help beyond ourselves. Both these citations tell the truth. It is true that man is most remarkable. It is true that he has eternal potentiality. It is true that what he can achieve cannot be calculated. But it is also true that these things are not to be handed to him without effort. And it is true that he is not completely sufficient unto himself. There is much to help to keep him humble. Without learning, without law, without other men, without his Maker, man would be lonely and lowly—if indeed he were at all—and lowly he is when he becomes arrogant or indolent. Lowly he is when he is content with ignorance, content not to search, not to seek, not to know. No man can be saved in ignorance—not saved in the sense of the fullness of going forward. We have an obligation always to learn, not just a little, but to learn deeply, to think, to search, to repent, to improve, to learn everlastingly. And so in our relationship to God and the high destiny we have, we need to learn and to live, both with pride and humility, with self-respect and respect for others, with a sense of urgency and obligation, and with faith in the future, helping to make the future what it can become, never expecting an effortless existence, never being content with not knowing. "That there should one man die ignorant who had capacity for knowledge," said Carlyle, "this I call a tragedy."³

¹Henry Giles (1809-82), American divine.

²Author unknown.

³Carlyle, *Sartor Resartus*, Bk. III, ch. 4.

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SUMMER IS GONE

BY CHRISTIE LUND COLES

*The wind has seized the gold from every tree.
The leaves lie crisp and seared upon the lawn;
Their lonely silhouettes stand stark and bare.
Summer is gone.*

*The sky is pale and webbed with gauzelike clouds.
The hills have lost their splendor, autumn-drawn.
The wide horizon is a bruise across the blue.
Summer is gone.*

*The birds peep hurriedly from tree to tree,
Seeking each empty nest; their song at dawn
Is silenced to a whimpering, questioning cry.
Summer is gone.*

*And something in the spirit, listening, knows
A disconsolateness that is bleak and wan,
A loneliness akin to wind and rain.
Summer is gone.*

Pouch and Circle of Gold

(Continued from page 881)

(Browett had been elected captain of this returning group.) Others in this first exploring company were Ira J. Willis, James C. Sly, Israel Evans, Jacob G. Truman, Ezra Allen, J. R. Allred, Henderson Cox, and Robert Pixton. It took them three days to reach Iron Mountain, where they found the snow too deep to travel. They decided to postpone their explorations, and for the next couple of months the men hunted gold and bought wagons, supplies, and cattle. They also built a large corral at Pleasant Valley, nine miles from present-day Placerville, where they planned to rendezvous for the trip to Salt Lake Valley.

On the 24th of June three members of the first exploring company—Captain Daniel Browett, Ezra Allen, and Henderson Cox—decided to try again to find a route through the mountains. Their friends advised them against going in such a small group because of the Indians. They set out, each having a riding animal and a pack mule, saddle, and gun.

Allen made a small double pouch for his gold dust and attached a buckskin string, long enough to put around his neck, letting the pouch hang in his bosom inside his clothes. Saying they would travel slowly, hunt the best way to cross the Sierra Nevada Range, and meet their battalion companions again somewhere in the mountains, they left.

By July 2 the main body was ready to leave Pleasant Valley. Also included in this group were several families from the *Brooklyn* as well as the discharged battalion members. As they traveled along, they kept a sharp lookout for their three companions who had started out ahead. Since Browett had not returned, Samuel Thompson, former second lieutenant of Company C, was made captain in his place.

On July 18 an advance company of five men was sent ahead to clear the road. They located a rushing mountain spring, which had evidence of a recent campfire beside it. Nearby they also saw a new mound of dirt. While traveling back to the main group, they noticed an Indian who was wearing the vest of one of their missing

companions. They told their companions, and the next day, when the entire group arrived at the spring, they found upon closer examination arrows, broken arrows, blood-stained rocks, and evidence of a hard struggle. Near a big fir tree lay Ezra Allen's gold pouch.

Darkness settled in, and around the campfire that night the men decided to open the mound the next morning. To their dismay they found the naked, mutilated bodies of their companions. The men determined the three must have been attacked at night, since there was evidence that two had slept together with the third nearby. The pouch had apparently slipped to the ground unnoticed in the dark when Allen's clothes were being taken. They reburied the bodies, putting a three-foot high wall around the grave. After filling the center with dirt, stones were put over the top to further seal it from wild animals. Next they chopped the bark from the large fir tree and on the bole of the tree carved this memorial to their friends:

"To the memory of Daniel Browett, Ezra H. Allen, and Henderson Cox, who were supposed to have been murdered and buried by Indians on the night of 27th June, 1848."

They then named the spot Tragedy Spring, a name it bears today. The men continued on, arriving in Salt Lake Valley on September 29, 1848.

Meanwhile, Sarah Allen waited in Council Bluffs for the return of her husband. The supplies she was supposed to receive from the store had gone to others, and times had been difficult for her. After two years word came that some discharged battalion men were to arrive in a few days. Certain that her husband would be among the first to return, she waited anxiously for his footsteps. Finally the men did arrive and handed her the blood-stained pouch. Her world crumbled quickly. All of the longing of two years engulfed her, and she thought she could not go on. But she determined to follow out the original plan—to go to Zion and join friends who had preceded her. After all, there was the gold dust in the pouch, which could outfit her for the journey.

Sarah Allen hired a wagon made and purchased another cow, sup-

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plies, and a yoke of oxen. She saved a small amount of the gold flakes and had a ring made—a plain gold band, which she wore the rest of her life. Her journal mentions starting west with two children, so apparently two had died during the two years their father was gone. Without giving details of the journey, except to say the “loads were heavy and the progress slow,” she stated simply: “We arrived in Salt Lake City in good health September 14, 1852.”

She was welcomed into the home of her old friends, Joel and Eleanor Martin Ricks. She later became his second wife, and they had six children. The Ricks lived in Farmington, Utah, until July 1850,

when Mr. Ricks moved his two families to Logan in the beautiful Cache Valley. Sarah died there June 12, 1891. Her daughter Amorette Allen married Lewis Ricks, second son of Joel and his first wife, Eleanor. Her son Alexander A. Allen later became a bishop in Weston, Idaho.

Meanwhile, the stately fir kept its constant vigil over the grave. Correspondence in the historian's office, state of California, reveals that for a time no one knew the identity of the men whose names were carved on the tree. Someone covered the inscription with a piece of glass to protect the carving from the weather. In 1929 a county sheriff from Auburn, Cali-

fornia, wrote to the curator of Sutter's Fort, telling him insects were boring into the tree severely and that the glass was completely steamed from a sweating action of the tree. He suggested the tree be cut down and taken to Sutter's Fort for preservation. A heavy windstorm in the spring of 1930 snapped the infested tree off 15 feet above the ground. Fortunately the inscription, untouched, was left standing.

On August 30, 1931, the Native Sons and Native Daughters of California from Amador County placed a bronze replica of the original inscription near the fir tree. About 300 persons attended the ceremony. The following week the stump, which stands about six feet high, was cut down and hauled to Sutter's Fort in Sacramento. There it remained until January 1966, when the Division of Beaches and Parks moved it permanently to the museum in the James Marshall Gold Discovery Park at Coloma, California.

The Sacramento County Camp, Daughters of Utah Pioneers, has applied to the State of California Landmarks Commission to have Tragedy Spring declared a historic landmark. A recent trip to the site revealed the stone-covered grave in a rugged, majestic forest 150 feet from California State Highway 88, just west of Carson Pass. Two tall trees stand at one end of the grave, leaning over it slightly as if to protect it. A large granite boulder with the small plaque of the Native Daughters embedded on it is nearby on higher ground.

Little did Sarah Fisk and Ezra Allen realize on their wedding day in 1837 that the events of their lives would become one of the treasured stories in California and Utah pioneer history, that his grave and that of his two companions would someday be declared a historic spot, and that over a hundred years later descendants in Salt Lake City would cherish the gold pouch and the ring as prized heirlooms.

It was the pouch and its golden contents that reached Sarah and provided the needed items for her trip to Zion, just as her husband had planned to do himself. It seems fitting that this ring—this circlet of gold—remains a symbol of the love and faith Sarah and Ezra Allen shared!



“WISHING TO LEARN”

RICHARD L. EVANS

“All persons who have thought deeply, studied earnestly . . . know this,” said Mrs. Burton Chance. “There is a help that comes . . . which freshen[s] us, stimulate[s] us, and give[s] us insight . . . [but] no one can help a [person] who thinks [he] already knows everything. . . . No one learns without first wishing to learn.”¹ This seems to be a time to say that *wishing* to learn, sincerely so, is one of the absolutely essential elements of success. And when so many are making decisions as to whether to continue preparation, whether to quit, whether to drop out, whether to settle for something less than the best they could be, we well would remind ourselves that the mind of man is limitless, and that the greatest waste in the world is the waste of human possibilities. For lack of willingness, for lack of wanting to, for lack of confidence and courage, for lack of adequate preparation, there is infinitely much that is missed. And no young man or young woman should enter life content to do less than he can do or to be less than he can be, or unwilling to make the effort—mental, physical, financial, sacrificing some pleasures, some pastimes, some idleness, some easy comfort and convenience. No one should pass through the usual period allotted to preparation without seeking to sharpen himself, to make himself in demand. There is so much to be done everywhere in the world, so much opportunity and opening. And since the most precious resource of all is the human capacity for learning, for doing, it is sheer idle, foolish shortsightedness not to go forward, not to follow through with preparation to the best of our ability, with courage, curiosity, competence, character. And as we do, help comes. Help comes when others see us willing and wanting to, making an honest effort. “Whatever I did not know, I was not ashamed to inquire about,” said a Persian philosopher, “so I acquired knowledge.”² “No one can help a [person] who thinks [he] already knows everything. . . . No one learns without first wishing to learn.”

¹Mrs. Burton Chance, “Indifference: A Talk to Girls,” *Delineator*, Nov. 1910.

²Author unknown.

“The Spoken Word” from Temple Square, presented over KSL and the Columbia Broadcasting System August 14, 1966. Copyright 1966.

HOW TO

Appreciate Others
Mind Your Manners
Endure Sorrow • Be Fashionable
Succeed • Have A Tidy Room • Baby-Sit



ERA OF YOUTH

Marion D. Hanks, Editor • Elaine Cannon, Associate Editor • October 1966

LIFE IS
FRAGILE:
HANDLE
WITH
PRAYER



Spend time with God or eternity without him



*God has no
summer replacement!*



group who made the visit were impressed with their friendliness and their obviously genuine religious commitment.

Principles of faith and personal conviction were discussed in a spirit of sympathy and honest inquiry. The two groups found common ground in Christ, as well as some differing viewpoints, and further discussions were arranged with anticipation.

How important it is, as we grow in the strength of our convictions through search and service and reverence, that we appreciate the value and virtue in others and that we learn to walk arm in arm with them toward common objectives!

On the day the gospel was first preached in England, the Lord gave through Joseph Smith to one of his associates this important admonition of love and fellowship:

"I know thy heart, and have heard thy prayers concerning the brethren. Be not partial towards them in love above many others, but let thy love be for them as for thyself; and let thy love abound unto all men, and unto all who love my name."

(D&C 112:11.)

To this the Prophet added a strong statement of great meaning:

"... we ought to be aware of those prejudices which sometimes so strangely present themselves, and are so congenial to human nature, against our friends, neighbors, and brethren of the world, who choose to differ from us in opinion and in matters of faith. Our religion is between us and our God. Their religion is between them and their God.

"There is a love from God that should be exercised toward those of our faith, who walk uprightly, which is peculiar to itself, but it is without prejudice; it gives scope to the mind, which enables us to conduct ourselves with greater liberality towards all that are not of our faith, than what they exercise toward one another."

(Teachings of the Prophet Joseph Smith, pp. 146-147.)

We do not compromise our convictions and devotion when we recognize the worth of others as individuals and work earnestly with those who share our desire to achieve wholesome objectives. True to our faith, fearless in defense of it, exemplary in its application, we manifest our mature understanding of it by conducting ourselves "with greater liberality towards all that are not of our faith, than what they exercise toward one another."

WHAT'S MISSING?

U-R!

By Marion D. Hanks

The slogans on the bulletin board of the Lutheran Church youth room were attention-getters and thought-provokers. The two Latter-day Saint missionaries and other young Mormon visitors stopped to read them:

CH ? CH
What's missing?
U-R!

The visit was a choice experience! The Lutheran young people were gracious hosts. They listened intently and respectfully to the missionary presentation, asked thoughtful questions, and accepted the proffered literature warmly. The members of the MIA

When it comes to social manners

It's smart to be old fashioned

by Miriam Biskin

✂ THIRTEEN-YEAR-OLD George Washington toiled diligently over his copybook, trying to master the rules dictated by his teacher, the Reverend John Marye. The reverend placed civility high on the list of educational "musts," equal in importance to spelling or even arithmetic. There were 110 rules, which have been attributed at various times to varied sources, even to George himself, but were more than likely Reverend Marye's own translation of an old French treatise on manners. These rules aided the development of a code of conduct and courtliness by which George lived, much to the pleasure of all who came to know him.

The penmanship of the original copybook is boyish and hurried, the language archaic and quaint; but the gist of the message, translated into simpler modern English, retains soundness and strength.



Every action should be a sign of respect to those present.



In the presence of others, do not sing to yourself or drum with your fingers or feet.

Don't sleep while others speak, sit while others stand, speak when you shouldn't, walk when others stop.



Don't argue with superiors; be modest in submitting your judgment.



Have a pleasant face. At serious times, be serious.



Don't try to teach someone who knows as much as you do.



Don't joke about things of importance. If you do say something witty, don't laugh at it yourself.

Don't scold anyone for things you do yourself.



Be modest in your dress. Don't strive for admiration as much as comfort. Keep to the fashion of your equals, such as is fitting the time and place.



Don't associate with bad company. Guard your reputation.



Don't read in company. If you must, ask permission. Do not read things belonging to others. Don't look over anyone's shoulder as they are writing.

Let your conversation be without malice or envy.



Don't urge your friends to discover a secret.



Don't discuss frivolous subjects among studious people—nor difficult subjects to the ignorant—nor unbelievable subjects to anyone.



Work hard to keep alive that little spark of heavenly fire called conscience.



Do not scold others for imperfections. That is the duty of parents and teachers.



Think before you speak. Pronounce words in an orderly and distinct fashion.

When someone is speaking, be attentive. Do not disturb the audience. Do not prompt a speaker unless he asks for help. Do not interrupt nor answer until he is finished speaking.



Do not whisper in the company of others.



Don't eat greedily. Don't lean on the table. Don't find fault with what you eat.



Don't be angry while at the table. If you are, don't show it. Good humor makes any meal a feast.



When you speak of God, let it be with seriousness and reverence. Honor and obey your parents.

Be friendly and courteous but not forward, the first to say hello and the first to answer. Don't be silent when it is time for conversation.



Children are no longer asked to write down such rules of conduct, and many times are not even expected to observe them—but how pleasant it is to be with those to whom such action is instinctive. Careful reading of the precepts explains the wonderful gentility of such men as Jefferson and Madison and Washington. Despite the fact that they were reared under the hardy conditions of a new country, they never failed to act in the magnificent tradition of the Old World gentleman.



LATELY I TAKE LONG WALKS BY MYSELF. I think about life and death—things everyone wonders about, I suppose. Sometimes I walk for hours, but I always end up at the same place.

Today it was a crisp November afternoon. Not one person was in sight when I arrived. My feet moved toward the little mound of dirt, just as they had yesterday, and the day before, and the day before, every day for the past month.

I took my usual kneeling position beside the small stone inscribed with these sad tidings: "Here lies Timmy Langden—Born May 23, 1957, Died October 14, 1965." The words sent new shocks up my spine, just as I knew they would. For even after a month I still could not believe it. When I thought of Timmy, I thought of a golden-haired boy hurrying off to school or baseball practice, not a cold form here with all these strangers.

Something else troubled me, and I don't think I will ever forget it. I had come home from school after a long and hectic day. Mrs. Trimble had decided our reports were due tomorrow instead of next Friday. Mr. Johnson was kind enough to warn us of a history test on the last five chapters to be given tomorrow. Anyway, dotted here and there among these big headaches was my usual homework—algebra and bookkeeping. I had come dragging into the house with my "it's been a hard day" look. Mom knew better than to ask about my day.

As I headed for my bedroom, I heard two small voices laughing. I opened the door, and there sat Timmy and a little neighbor friend at my desk, looking at my lipstick. They weren't making a mess. In fact, they were being very careful not to. Anyway, this was the straw that broke the camel's back, and I lost my temper. I told them to get out and never to come into my room when I'm not home and to "stay out of my stuff, you little pest!" I must have called him a pest four or five times. How could I have been so crude?

Tim's face turned beet red, and I knew he was sorry and ashamed. He even apologized; but oh, no, I couldn't let him get away with it. I had to be firm.

At the dinner table Tim was unusually quiet and didn't eat much; but I guess I was the only one who noticed, because Mom and Dad were talking about so-and-so and should they go to the reception two hundred miles away. After supper I excused myself

*I turned,
and there stood Timmy
in the doorway.*

If Only...

by Elaine Thurman

and got down to work. While I was working, I felt someone watching me. I turned, and there stood Timmy in the doorway.

"Please close the door," I said curtly.

He hesitated, then slowly closed it, with a hurt, puzzled look.

"I'll make it up to him," I thought, then turned my thoughts back to my work.

The next morning was warm, and I felt fatigue as I climbed out of bed. I hurriedly dressed and dashed out to the breakfast table. I had five minutes to eat. Timmy was the only one at the table. Mom was cooking eggs in the kitchen. As I sat down, I felt his warm, brown eyes on me, and I met his imploring gaze with a cool stare.

"Are you still mad at me?" he asked.

"I suppose so." I really wasn't, but I felt he hadn't learned his lesson yet.

"I'm sorry. I won't do it again."

"We'll see," I said cuttingly. Then hurriedly gulping the last of my breakfast, I grabbed my books and ran for the bus stop, purposely ignoring him. But as I hurried out the door, something about the sadness in his eyes brought a guilty feeling, and I remember thinking, "I'll make it up to him later." That was my trouble. I was always in too much of a hurry to get close to him. I was too busy with my debate to go to his baseball game for an hour. I was too busy with algebra to go to his school



Jimmie Linschoten

play. I was always too busy for him, and I could have made time so very easily.

That was the last time I saw him alive—there at the breakfast table.

The next time I saw him, he was lying under a white sheet.

I had come home from school as usual with my mind full of my usual thoughts. I noticed my brother's badly twisted bike on the lawn. I suddenly felt panic sweeping over me. I ran for the house, my heart beating in my throat. The kitchen was quiet. There was no dinner cooking. It was too quiet. The living room door was shut, and I was terrified of the circumstances that were happening on the other side; but the silence of the kitchen was too much to bear and I found myself pushing the door open.

My mother was sitting in the rocking chair with Father kneeling by her side, holding her shaking hand. Their faces wore identical expressions—very pale with eyes staring straight ahead. When Mom saw me she stood up and took me in her shaking arms. I expected the worst from that action, and my fears were confirmed as Dad related the events of the last half hour.

Timmy had been in a hurry to get home and start on the new model airplane Mom had bought him. He must not have been looking as he came racing across the street. The driver of the car didn't see him till it was too late. I had read this type of thing many times in the newspapers; but it happened to other people, not to me, not to my family.

The next few days were full of tears. I cried until my eyes were dry and red and the tears just wouldn't come anymore. I couldn't eat for days. I couldn't sleep very long. I would always have the same dream of coming home from school that day.

I remembered so many small things he had done for me—things like getting me a glass of water while I was studying, polishing my shoes when I was in a hurry, bringing me dandelions, showing me his new baseball bat (which I thought was a bore). I am sure everyone has thought, "If only I could do it again. If only I had one more chance."

Suddenly I wished more than anything to talk with him if for just five minutes. And when he would ask me, "Are you still mad at me?" with his brown eyes studying my face, I would take him in my arms and say, "No, my darling, I'm not mad anymore, and I'll never be mad at you again."

I slowly got to my feet from the misty grass. My legs were cramped and stiff from kneeling so long. I pulled my coat tighter, because November gets chilly in the late afternoon. Then I started for home.

FOLLOW THE LEADER!

FOLLOW THE LEADER . . . a childhood game that in some circles has carried over to young adult years, shouldn't necessarily move into our lives as young Latter-day Saints unless the leader we are following is worthy of leading us. Especially in fashion. What's "in" for others may be "out" for us. And with good reason. The preferred image should be one of tastefulness, with the swift freshness of your young years. Anything that makes one appear ridiculous, that calls undue attention to self, or is suggestive in any way should be avoided by high-minded members of the Church. Consider not only the best of fashion but the best of fit, of neatness, color, and appropriateness, when you get dressed to get going . . . That's how to follow the leader.



At the awards banquet for the University of Arizona baseball team, **SCOTT NIELSEN**, co-captain and team leader, walked off with most of the trophies. Scott, who also was captain of the team his junior year, signed with the San Francisco Giant organization following the collegiate season and is now playing with Decatur in the Mid-West League.

University of Arizona baseball coach Frank Sancet presented Scott with the Col. M. J. Birren Trophy as the outstanding player in 1966, with the Towncat Trophy as the most valuable player in 1966, and with the McConnell Award as the outstanding player in 1965. He also received a trophy as leading hitter on the team in 1966 with a batting average of .378.

Statistics from the office of Western Athletic Conference Commissioner Paul W. Brechler show that Scott set three career records and one season record as a member of the Arizona nine. He scored 42 runs, hit safely 56 times, and received 56 bases on balls during his three-year career. In conference play he struck out only three times.

Coach Sancet credits much of the success of the University of Arizona baseball team in the winning 1966 season to Scott and his determined leadership. "He is a real take-charge guy," Coach Sancet said. "He has been willing to work extra long hours with other members of the team, and his suggestions have been accepted and used."

Scott, who is a pharmacy student, is an elder in the Melchizedek Priesthood and has served as a home teacher as well as in other activities. He is a son of Cantril "Flash" and Margaret D. Nielsen, who now live in Washington, D.C. His father served as bishop and later as a member of the stake presidency in Pocatello. His parents returned in 1965 from serving on a two-year building mission in the British Isles.



Left to right: Susan Hyde, Carolyn Johnson, Bonnie Davis, John Hess, Kathy Horsley, Robben Hixson.



Honors programs are tough, but **PAULA BRYAN** already has been part of two of them. She spent her senior year of high school at the University of Southern California and is now studying under the Honors Program at Brigham Young University. Paula, who was valedictorian at Covina (California) High School, was the only senior in her school to compile a 4.0 average; she picked up her straight-A with a full academic load in accelerated classes. Second of the seven children of Bishop and Mrs. J. Ray Bryan, she is a graduate of a 6 a.m. seminary.



Leadership is contagious in the home of Keith and Sara Neilson of the Pasadena Ward. **ROBERT NEILSON**, 19, is now serving on a mission in Great Britain. Before he left, he compiled an enviable record through junior and senior high school and in church activities. He lettered in four sports, won honors in dramatics and speech, served in important student council posts, and was cheerleader. He played the lead in his school play and was emcee of the talent show, and at the same time he put together a fine scholastic record that gained him membership in the California Scholarship Federation and in Key Club and made him Gold Seal Bearer and graduation speaker. He also won the Kiwanis Award. An Eagle Scout, he earned his Duty to God Award and was active in a long string of MIA events, including "Promised Valley" and "House Talk" performances.

His younger brother **DAVID** is carving out an outstanding record also. A three-letter man, he was master of ceremonies for the Christmas program and participated in the school play and talent show. He has served two terms as student body president and was voted king of the graduation dance and won the Kiwanis Award. Also an Eagle Scout, he has served in many church and activity roles, plays basketball, was in "House Talk," and is a member of the youth missionary committee.



If there's a record for seminary stick-to-itiveness, two Inglewood Stake girls probably share it. **CHRISTINE OHLWILER** and **GAYLE DAVIS** recently completed five years of almost perfect seminary attendance. Winners of personalized triple combinations for their work, they did a turnaround by honoring Mary Barracough, who has been their teacher for three years. Both girls, members of the Westchester Second Ward, plan to attend Ricks College.

Mom says, "Clean your room!"
You say, "Yeah, in a minute."
Mom says, "Clean your room, NOW!"

And if you don't get started NOW,
the first thing you know, you and Mom
are in an unpleasant hassle which
leaves you both in an ugly mood.

How to plot the great escape from **CLOSET CLUTTER**

by Laura Pebbles



IT DOESN'T HAVE TO BE THIS WAY.

In fact, your room doesn't have to get messy in the first place. Organization is the key word. And though it may sound distasteful to you, organization is really a wonderful friend. It helps keep your room neater at all times and your personal possessions handier to use, and insures a much sweeter relationship with your mother.

Drawers are a prime source of trouble. They always seem to be in a jumble. It takes at least five minutes to find anything, and then it is probably wrinkled. By collecting boxes of various sizes and arranging them to fit in your drawers, you can easily keep your unmentionables, socks, hair ribbons, and other items separate. Shoe boxes are dandy for holding cosmetics and hair-care supplies. You can use them plain or cover the outsides with wallpaper.

To keep your pens and pencils from slithering all over your room or escaping completely, cover a small baking powder can with felt or paint it to match your room colors for a pencil holder. At the same time you could cover an empty ice-cream bucket from the local dairy store and have a matching wastebasket.

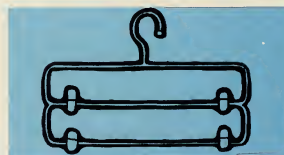
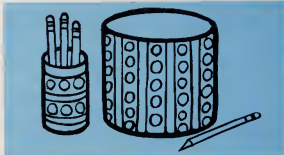
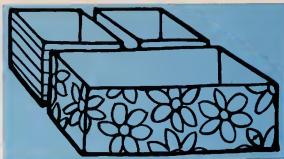
A well-organized closet is a joy to use rather than a daily headache. You can make or purchase a shoe bag to hang with hooks on your closet wall or the back of the door. It takes no more than a second to put your shoes in a pocket instead of kicking them under the bed! They are so much handier when you want them the next time, and they won't be cluttering your floor.

A laundry bag that fits on a clothes hanger or hangs on a hook will keep even your soiled clothes in order. After all, you really shouldn't expect your mom to crawl under the bed and into the corners to gather up your laundry.

The laundry and shoe bags, the wastebasket and the pencil holder would make inexpensive projects for a group to work on or to make by yourself. Your library can supply you with craft books containing directions.

Here is a slick idea for keeping your clothes hangers from making like a wire puzzle everytime you reach for one! Slip an empty spool over the neck of each hanger. The spools will keep the hangers separate and help keep your fresh-pressed clothes wrinkle free. There are several inexpensive closet accessories that you can buy, such as a multiple skirt hanger, a multiple blouse hanger, and a belt ring to hang on your closet rod. They are all handy space savers. In five minutes' time each morning, you can have your night clothes put away, your bed made, and your room picked up. In an hour or less on Saturday morning, you can dust, sweep, change your bed linens. The secret is to jump right in and see how quickly you can get the job done, knowing that afterwards you will have time to do things you enjoy.

Your mom will be very proud of you, and she just might decide that such a responsible person is ready for more privileges!



No one in the world, not even the parents, can tell you everything that might come up when you're sitting with a child. And every once in a while you'll run into a problem for which there does not seem to be an answer. You just live through the

The crying baby can truly puzzle and frustrate a sitter. How does one find out from the baby just what the trouble is? Some babies cry a great deal more than others, but most of them do cry for a real reason. And it's up to the sitter to try and find out the reason.

2 OUT OF BED

are not quite sure of the sitter and are getting worried about their parents' return. Sometimes the children are just plain bored.

If you think it's lonesomeness or boredom, you might agree to allow a special five-minute "out-of-bed" time. But let it be known that this is a special privilege and that when the clock indicates the five minutes are up, back to bed they go. It's best to keep the "out-of-bed" period a soothing and quieting one; otherwise the children may become so active and wide awake that it will take some time for them to unwind enough to go to sleep. If the children keep repeating the popping-out-of-bed routine, you'll have to become very firm and let them know you won't continue the game. Be gentle, but put your foot down.

A child's temper tantrum can be disconcerting to any sitter. Many things can cause a child to have a tantrum: being angry or hurt at being left behind by the parents; not being allowed to have his own way; a broken toy; being sick, lonely, or frightened; being teased by another child.

There isn't much you can do during the tantrum, and there's no use becoming clinical and trying to analyze the reason for it. Try to keep calm yourself. Stand by to make certain the child does not harm himself or break something in the process. Tantrums usually do not last too long, thank goodness! Be patient with the child. When he is just about over the stormy period is the time to comfort him and try to divert his attention. Once the child has calmed down, don't attempt a discussion about the reason. Let sleeping dogs lie!



problem and hope for the best. Sort of the same theory you've been taught to apply to life, isn't it? The following are but a few of the more common situations that, from time to time, must be faced by a baby sitter.

4 ARGUMENTS

If you're watching more than one child, there are bound to be a few scraps and arguments. Most of these you can forget about. However, you'll have to move in with some profound wisdom if the fight looks like it's getting too serious. The best way to do this is to separate the children by getting them to play different games or in different parts of the room. It's natural to want to side with the underdog, but you'll probably do more good by spending some extra time with the older or larger child. Show him the many ways he can have fun with you. Let him know that playing with you can be more entertaining than fighting with his younger sister or brother can be.

5 LANGUAGE

You'll find that some 4- or 5-year-olds try to shock or impress the sitter with strong or foul language. The best thing to do is to overlook the entire incident. Don't take it seriously; the less importance you give to their choice of words, the less they will want to continue with the words. By your attitude of indifference you've taken away some of the fun!

6 TEASING

Sometimes older children will find special ways of teasing or playing tricks on the

sitter. It's best not to take these pranks too seriously. Whenever you can, try to make light of the tricks. If the child looks like he's about to do something really bad or dangerous, then it pays to be quite firm. Let him know that whatever he does will be reported to his parents. It's also important to let him know that you will not tolerate his doing something that is against his parents' rules.

7 TRAINING

The child who has not been fully toilet-trained might have "an accident." Your main job is to comfort him. Never shame a child when this happens. If you can, offer to change the bed by putting on a clean sheet. To help matters, it might be wise to refrain from giving a child with this problem too much liquid prior to his bedtime.

8 SHYNESS

At times you'll find yourself trying to cope with an extremely shy child. Don't force the issue. Go very easy with the shy child; give him ample time to learn for himself that you're friendly and can be trusted. Don't just ignore the child—but do give him every opportunity to warm up to you. An interesting and colorful toy can sometimes turn the trick.

You may be a teen-aged baby sitter today; but it's not too early, as a future parent, to begin learning more about what makes children tick and how you can handle special problems of children!

Living in the world without being part of the world

As the president of a food-processing firm that markets in all fifty states and many foreign countries, much of my time and many of my associations have been with people who are not members of the LDS Church.

I have never experienced any embarrassment by upholding the standards of the Church as I have traveled through the world. The blessings that have come to my family, and in fact to our fast growing business and to all our associates, are attributed to the gospel principles practically applied in our business dealings.

Knowledge of my name, past service as an LDS bishop, and present activities on Nyssa Stake high council often precedes me in my appointments with nonmember groups, boards of directors, trade associations, etc. Where liquor is served they make special preparation for soft drinks and otherwise honor one who upholds his beliefs. Several meetings of national importance have been scheduled other than on Sunday to comply with my request, merely for the asking. Many dinner hours and sometimes business sessions are taken up answering questions these people of the world ask regarding the Mormon Church.

Recently after we had finished a dinner meal on a jet airline, the person in the next seat, who was a commercial jet pilot on vacation, and with whom I had had no previous conversation, turned and inquired: "I have a feeling you are a member of the Mormon Church and would appreciate your answering a few questions."

You may be sure that a good conversation ensued, and as in all such cases, a referral was made to the mission department in Salt Lake City for follow-up.

Several copies of the Book of Mormon and other literature are standard equipment in my business briefcase. I carry them in order to take advantage of "quickie" opportunities to tell others the great story of the restored Church.

I have found my greatest assets to be the training gained by constant activity in church callings and the application of its teachings in business with people, whether in the Church or "in the world."



F. Nephi Grigg
President of Ore-Ida Foods, Inc.
Director of H. J. Heinz Company

Youth Writing Contest!

HERE ARE THE RULES:

ELIGIBLE ENTRANTS: High school seniors (1966-67) and college-age (under 23 years of age on January 1, 1967).

CATEGORIES: Short story, essay, poetry.

All entries should be suitable for publication in the Era of Youth. **RULES:** Entries must be typewritten on white paper 8½" x 11", double-spaced, on one side of paper only.

Entries should not exceed 500 words in length, but longer entries up to 1,000 words will be considered for judging and publication if they are especially meritorious.

Each entry must be designated by a pen name and must be accompanied by a sealed envelope containing:

- The pen name.
- The author's actual name, address, telephone number, ward and stake, title of entry, and age of the writer.
- The following statement: "This work is original."
- At the top of the first page of the manuscript the author should designate which school he/she would be interested in attending if the entry merits an award.

(Please note: No entries from the mainland USA will be accepted for the Church College of Hawaii scholarships)

AWARDS: Eighteen valuable university scholarships, 12 cash awards, 12 three-year Era subscriptions.

TIME: Entries must be mailed to the Era of Youth, 79 South State St., Salt Lake City, Utah 84111, postmarked not later than December 31, 1966. Winners will be announced in the June 1967 issue of the Era.

Winning entries become the property of The Improvement Era. The Era reserves first publication rights to all other entries. Payment will be made upon publication. No entries will be returned.

The Last Word

Beginning in January "The Last Word" will include humorous anecdotes and experiences relating to Latter-day Saint culture and way of life. Contributions will be paid for at usual rates. Maximum length: 150 words. Address: The Last Word Editor.

There are two freedoms—the false, where a man is free to do what he likes; the true, where he is free to do what he ought.—Charles Kingsley

*All who joy would win
Must share it,—Happiness was born a twin.*
—George Gordon Byron



A concert was being held in a Northern home. An ambitious pianist had just finished playing "Way Down upon the Suwannee River." A gentleman invited to the party by a friend of the hostess was sitting in the corner. As the performer concluded, the strange guest buried his head in his hands and burst into loud sobs. The concerned hostess hurried over to comfort him. "You must be a Southerner," she said, "that this piece should make you weep so." He raised his tear-stained face. "No, madam—I'm a musician."

If a man empties his purse into his head, no one can take it from him.—Benjamin Franklin

I am only an average man, but, by George, I work harder at it than the average man.—Theodore Roosevelt

Hold yourself responsible for a higher standard than anybody else expects of you. Never excuse yourself. Never pity yourself. Be a hard taskmaster to yourself—and be lenient with everybody else.—Henry Ward Beecher

Any car will last a lifetime if you are a careless driver.

He who does not punish evil commands it to be done.—Leonardo da Vinci

An American fighter pilot was shot down over the English channel during World War II. In a coma, he was picked up and put in a British hospital. Regaining consciousness he asked the nurse, "Where am I?" "In jolly old England," she answered with a prominent cockney accent. "Did I come here to die?" groaned the flier. "No," replied the nurse, "you came here yesterdie."



"I've got my husband now so that he eats out of my hand." "My, that saves a lot of dishwashing, doesn't it?"

All your losses will be made up to you in the resurrection, provided you continue faithful.—The Prophet Joseph Smith, DHC, V, 362.

Let God Almighty touch the mainspring of the memory and awaken recollection, and you will find then that you have not even forgotten a single idle word that you have spoken!—President Joseph F. Smith



"Mom, you know that vase you always worry I'll break?" "Yes, Stevie, what about it?" "Well, your worries are over."



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